

THE Juvenile Instructor

VOL. 60

SEPTEMBER, 1925

NO. 9





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CONTENTS FOR SEPTEMBER, 1925

John J. McClellan: a Personal Tribute.....	Signs of the Times.....J. M. Sjodahl	472
.....George D. Pyper	Sunday School Work	475
Mary's KaleidoscopeJohn Henry Evans	Founded Upon the Rock...Minnie I. Hodapp	497
The Quinby MedalElsie C. Carroll	Little Hare and the Ant-Man..Annie Musser	499
Matthews Ward New Chapel and Sunday	Mother Buff's Queer Babies	
School, Los AngelesInez Rich Bennett	501
Editorial Thoughts—The Word of Wisdom	Uncle Bob-TailGeneve W. Richardson	504
.....D. O. McKay	Children's Budget Box	505
A Fundamental Doctrine John A. Widtsoe	Mr. Mixie Magpie	510
A ResurrectionB. H. Roberts	The Funny Bone	512

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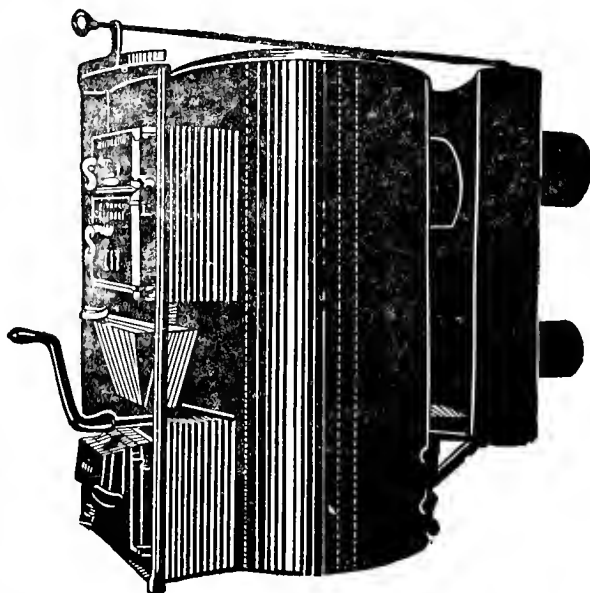
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What though I conquer an enemy,
And lay up stores and pelf,
I am a conqueror poor, indeed.
Till I subdue myself.

What though I read and learn by heart,
Whole books while I am young.
I am a linguist in disgrace,
Who cannot guard my tongue.

What though on campus I excell,
A champ in meet and fight,
If trained, efficient, still I can't
Restrain an appetite !

What though exemptions write my name
High on the honor roll,
Electives, solids fail me if
I learn no self-control.

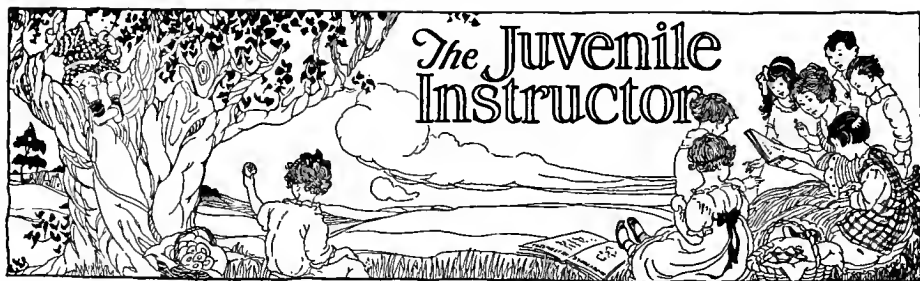
What though I graduate and soar
And life is good to me—
My heart will write me failure till
I learn self-mastery !

Bertha A. Kleinman.



PRESIDING BISHOP SYLVESTER Q. CANNON.

Bishop Cannon was appointed June 4, and set apart June 11, 1925, as Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, to fill the vacancy caused by the selection of former Bishop Charles W. Nibley as Second Counselor in the First Presidency.



Vol. 60

SEPTEMBER, 1925

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John J. McClellan: A Personal Tribute

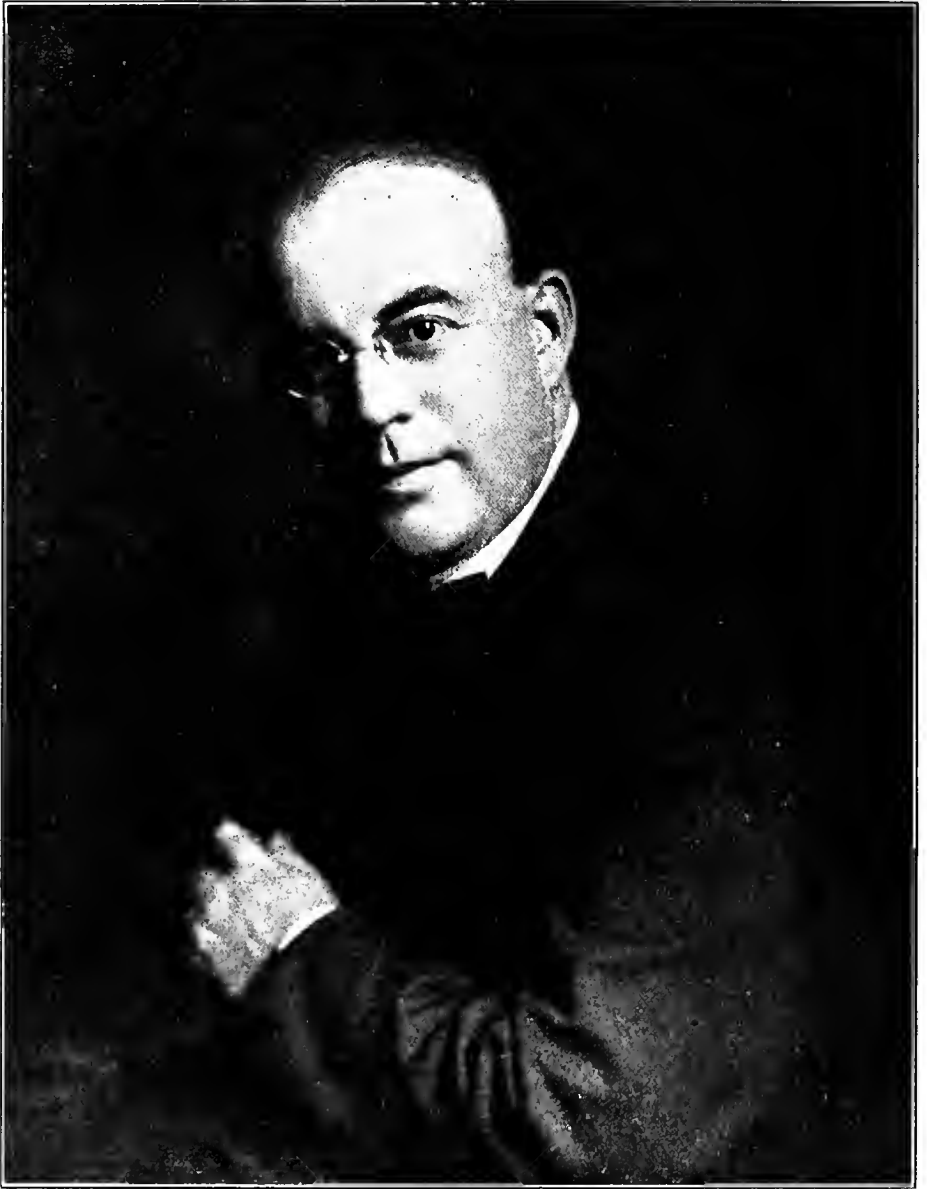
By George D. Pyper

The death of Professor John J. McClellan, which occurred Sunday, August 2, 1925, came as a great shock to the community which he served so long and faithfully. To me, associated as I was with him in so many musical societies, clubs, and organizations, his passing was a distinct and personal loss. There are others, perhaps, who were more closely associated with him in his essentially social circles, than the writer, but few outside of his immediate family, loved him more or understood his artistic temperament better. The treasured associations and friendship gained through our mutual connection with the Salt Lake Opera Company, the Salt Lake Symphony Orchestra, many concerts and festivals, and the six-thousand-mile tour of the Tabernacle Choir in 1911, place me in a position to form a just estimate of his true worth.

Professor John J. McClellan was a child of art. The very lineaments of his face were classical and his performances truly indicated the refinement of his nature. His conversation was chaste; never was he heard to utter an unclean story. Like most men he endeavored to secure some of this world's wealth, but the god of fortune eluded him. He was not permitted to succeed in commercialism; his destiny was Art. He did more than any other

man to make the people love the organ, and he knew well how to make it reach their hearts. How often during his playing have we experienced the thrill of spiritual exaltation which the mere organ could not have produced! It was the soul of the player, John J. McClellan.

He was highly temperamental. His artistic bow seemed to be always bent to the limit. It was seldom unstrung. I recall that occasionally at our Opera rehearsals after a night of superhuman effort to reach his ideals without apparent immediate success, he would sometimes lose himself and reprimand his tired singers severely. Not because of a bad temper, for he had a most lovable disposition. But the over-stretched temperamental strings just snapped, that was all; and a few minutes later he would be almost in tears over his impulsiveness and would take his friends in his arms asking their forgiveness. And how he drilled those opera choruses! If he had a fault in this respect it was possibly in working his chorus and himself too hard. But he wanted to be sure that the work would be up to his standard. He left nothing to chance. As a result of his tremendous energy who can ever forget the thrilling effects of those grand choruses trained and directed by him in "The Queen's Lace Handkerchief," "A Trip to Africa,"



PROFESSOR JOHN J. McCLELLAN

"The Chimes of Normandy," "The Jolly Musketeer," "Robin Hood," and other operas! Ah, the memories—both sweet and sad! How persistently death has reached after the directors of the Salt Lake Opera Company! First, Heber S. Goddard, then Horace G. Whitney, now John J. McClellan! Half of the group gone! Those re-

maining are Willard Weihe, John D. Spencer, and the writer.

Professor McClellan was emotional; and this characteristic was apparent in his method of greeting friends. Some thought it extreme, but his way was just as sincere, just as surely a part of his nature as it is for some people to greet you with a frigid look and an

Arctic hand-shake. Of the two types give me McClellan. He warmed one's soul.

How grateful I am that the Spirit of John J. McClellan was reserved throughout the ages to be clothed with mortality in this generation: that he came here in our time and that we have had the privilege of knowing him and sharing the blessings resulting from his supreme art; that he used his great gift in God's service; that he was able to put such soul into that grand old Tabernacle organ of ours and through its instrumentality preach the Gospel to the world. For surely he did a greater missionary work for the Church than can be told. True, the Church furnished the instrument and the opportunity but he was a profitable

servant and put the unusual artistic talent the Lord had given him to its best use.

It is estimated that more than a million people have heard him perform upon the Tabernacle organ and many of these who came here with hatred toward us have been uplifted and have gone away with their hearts softened and their impressions changed through his soulful playing. What a wonderful work! May the memory of it linger in our hearts and be a solace to his dear mother, his brother, his sisters, his beloved wife, Mary, his children, Genieve, Madeline, Douglass, Florence and Dorothy, and all the grandchildren as long as they live upon the earth.

Professor John J. McClellan

One of the Well Beloved

To us it seemed he was too young to go
And leave the sacred mission he began.
But there are many things we do not know
Connected with the Master's all-wise plan.
Souls to uplift in other spheres than this
May still be prison-bound with selfish pride,
Awaiting force of *music* such as his
To waken and inspire and kindly guide.

His motives were so generous and free
We felt while listening we too must give
Our own best urge to help dim eyes to see
And wavering faith to gather strength and live.
Like David's music in the olden time
Casting out evils which tormented Saul,
McClellan's notes had grace and power sublime
To quell dark phantoms and their works forestall.

His chords, their harmonies so rich and grand,
Touches so delicate, so chaste and fine,
To noble deeds they could but lead the hand,
Stirring the inmost soul to love divine.
This much we know—that gifts like his are born
Never to die—eternal space to fill.
Loved relatives and friends and all who mourn—
List! Breathe the fragrance of his music still.

—Lula Greene Richards



THE SEVENTH TURN

The Inspector was one of your temperamental oxen. If he were a person, instead of an ox, we should be inclined to say he acted according to his feelings rather than according to his intelligence. Always he did something first, and then wondered whether he had done right or not—if oxen ever do consider questions of right or wrong. Maybe, after all, it was not a matter of morals that bothered him, so much as whether he had put his shiny nose into the proper box or kettle, or whether that bunch of grass would not have been sweeter to his taste than this one.

Whenever you yoked him up, you found that he wanted to go somewhere else than where you wished him to go. His proper place was in front, on the left side. But no! He must be near the wheel or on the right side in front. Sometimes he thought he ought to be yoked upon some other wagon, even! Captain Wimble declared this was due to contrariness in the animal. But Mary, who always defended the Inspector at all odds, even if he didn't take very kindly to her, said that it was owing to his dislike for his mates. He was an aristocrat by nature, and thought the four did not match well enough. Mrs. Wimble took another point of view altogether, for she affirmed that he had not been hitched up very often, and would know his place better by and by. And this proved to be the case. Which shows that even an ox can be misjudged and wrong motives assigned to what he does.

And then, too, he usually—at first, that is—had a scared look in his eyes after he was in the yoke, and looked

around at you from the corner of those organs, as if he were watching for a good chance to kick you or to run his sharp horn into you when you were off your guard, or even to run away with that heavy load and leave you in the lurch out there on that great open prairie, where there was no house, or even a tree, to give you shelter and a bite to eat. Besides, he showed great reluctance when it came to starting the load of a morning or noon. In this he was really a hindrance, rather than any great help, particularly in the case of Tom, who was immediately behind him, and who was compelled to go this way or that in order to do *his* share—which he was anxious to do. This act, too, on the part of the Inspector, or, to speak strictly, this inaction on his part, was subject to the same various interpretations as the others by the three persons whose opinions I have just given. Once the load was fairly started, however, the maroon ox did his full duty with the rest—partly from force of habit, the Captain said in his sarcastic way, and partly from the suggestion of Tom's horn in the rear. And that may have been the case.

But if the whole truth must be told, the Inspector was in a poor condition to do work of any kind. So, for that matter, were Tom and Jerry and Don, but not so badly off in respect to flesh as the Inspector. Mary used to run her hand over his ribs every morning counting them, as if she feared some day to wake up and find one of them missing! The Inspector thought this a piece of impudence on Mary's part, to judge by his actions, for he would give one of his loud snorts, look savagely out of the corner of his eyes, and

move off with an offended air if he were not in the yoke, and even then he would make a strenuous effort to escape this too close examination into his private affairs. The grass, too, did not seem to agree with him. This also, according to Mary, was owing to his aristocratic nature, the Inspector having been, she said, brought up on meadow grass and oats—which was a wild guess of hers, bless her! And what was worse, he did not improve at all with the journey.

As time went on, he became less curious, less inclined to work, or even to eat and drink. Every one noticed this, especially Mary, who began to worry over the situation. And when he got down, as he did oftener and oftener these days of hard traveling, it was harder and harder to get him up. The Captain, when Mary was not looking, would give him a kick or two to hasten the process of rising. And one morning he just wouldn't get up. He had been sick the night before—so sick that he refused all nourishment. And now he lay there on the ground utterly dejected, a glazed look in his eye, as if to say, "The jig is up with me now, you see, and you may go on your way without me."

In general, the losing of an ox—well, just one ox less in the world. But in particular, it is a very serious matter.

But to a sentimental family, like most of the Wimbles, especially Mary, who formed friendships easily and took things very hard, the death of the Inspector would be nothing short of a calamity. It was like losing a member of the family. Besides, Mrs. Wimple thought in her practical head, they needed him in their business.

For one thing, his loss would be another friend gone. Day after day the Inspector had insinuated his way into

the hearts of more than Mary. You see, he was an individual, not a general, ox, like any one of the other three. He had a personality about him, a personality entirely his own. Most oxen are about the same, like oysters and some people. If you had a way of making Tom and Jerry and Don all of a color, you would not for your life be able to tell one from an-

other. But if the Inspector were in a whole herd of oxen of exactly the same size and color as himself, you could instantly pick him out by the look in his eye and a certain way about him. You remember I told you he was temperamental, and there lay the complete explanation of the mystery. And so all the Wimbles became very much attached to him, and would therefore miss him tremendously, were he to die.

And, for another thing, what would



they do without the Inspector? That was a grave question under the circumstances. Putting a mule or a horse with three oxen would be out of the question, even if they had one—which they did not. Then there was another way that had been used in an emergency like this. It was to have what was called a spike team—one ahead of the two, a kind of wedge driven into the air, so to speak. But there were difficulties here also, the main one being the heaviness of the load. There was still a third expedient, which was, to yoke up a cow with Don in the lead. And this, in fact, was exactly what was done in this instance.

When this combination team was ready for the road, Captain Wimble was almost in tears. He would have been entirely in tears, if it had not been incompatible with his new dignity. Nothing short of pathetic, is was, that anything like this had to be done, not to speak of the loss of the Inspector. Mrs. Wimble said over and over again that it was the only thing that *could* be done, and so, it was the only thing *to* be done.

As the heavy wagons pulled out of the camp leaving the Inspector lying there disconsolate, it was impossible for Mary to part with him. So she remained behind with him, her arms round the animal's neck, till after the last wagon had rolled out of the circle.

"Poor Inspector!" she said over and over, as if that would do any good to the dumb ox.

As for Inspector, he gazed at the retreating figures of the caravan. It was as if he divined what was about to happen, that he was to be left there on the prairie. He made a feeble effort to rise, but the effort was too feeble to be of any use.

An idea also struck Mary. Maybe the Inspector was thirsty. Suiting the action to the word, she hurried to where she saw an old pan that some one had forgotten, filled it with water, and

hurried back to her friend with it. He drank it all and looked at her for more. And she got him another pan full. He drank almost all of this.

And then Mary had another idea. Maybe the Inspector was hungry, too. So she got up and pulled some grass that grew in bunches rather plentifully not far from the place of encampment. This she took over to the ox, and he ate it with relish.

"Suppose we try to get up now, Inspector?" Mary suggested. And she induced the animal to make another effort, which was successful after three trials.

Meanwhile, the wagons were worming their way in single file over the country, but not so fast as to have got them very far while Mary was working thus with the Inspector. Mary started toward the trail, and the Inspector began to follow, slowly at first but improving his pace as he went. It took a long time to catch up with the train, and maybe the two never would have done so if it had not stopped to do some mending of a wheel on one of the wagons. But at last they did so, to their unspeakable relief.

You can easily imagine the joy of the Wimbles when they saw Mary coming toward them, followed by the Inspector. They were fairly beside themselves with rejoicing, making a hero out of the dumb brute. And the Inspector enjoyed the honor, you may be sure.

And he certainly had fallen desperately in love with Mary. He tried to make reparation for the past. Never would he let her out of his sight. He was forever showing his affection. She had saved his life. If it had not been for her, he would have been left behind. The Inspector seemed to realize the service she had done for him, and he was grateful accordingly. Mary could count his ribs on both sides now, and he would not object at all. In fact, he rather enjoyed it—at least he pretended that he did. From this on Mary and the Inspector were fast friends.

(To be continued)

The Quinby Medal

By Elsie C. Carroll

Freddie Kirkdall had been thrilled at the exercises which made a hero of his friend Tom Hendricks—or that recognized Tom's heroism. To see Tom up on that platform, his freckled face red with embarrassment, his grimy fingers nervously clutching his cap, had been one of the highlights in Freddie's life. He pictured himself in Tom's ragged shoes. It might almost have been he instead of Tom. They had been together when the heroic deed which won the medal had been accomplished. The only reason it seemed to Freddie, why Tom should be receiving the medal instead of him was that Tom wouldn't wait for the rescuing to be done in the best way.

They had both seen Jake go under at the same instant: They had both heard the quick frightened cry which told them of his danger. They were on the river bank at the moment, Freddie coaxing the fire into a blaze, Tom bringing fresh fuel.

"He's drowning," Tom had yelled, dropping the wood and tearing off his coat.

"I'll fetch a long pole I saw back there in the pasture," Freddie had shouted and started off in the opposite direction. There was no need of them all getting into the treacherous hole. The pole would reach Jake easily.

But when he had returned an instant later, Tom was dragging Jake laboriously toward the shore.

Freddie was going over it all again now as he sat on the back stoop the morning after the award had been made. It was a peach of a medal, and wouldn't it be great to be praised as Tom had been. For the first time in his life Freddie was envying his less fortunate friend.

Tom's father was a hired hand on Freddie's father's farm. His mother did washing for Freddie's mother.

Though the two boys had been friends for more than a year it hardly seemed the proper thing to Freddie for Tom to be receiving such praise. Well, the Quinby medal was offered every time an act of heroism was performed in Grandon County. Freddie would see to it that he got the next one.

Let's see, Ken Meyers had received one for saving Danny Perkins from a mad bull. Joe Taylor had been honored for putting out a fire that threatened the Kendall Bank, and Ted Sumner's dog had received the medal last year for rescuing Dotty Janson from the South Creek flood.

Well, if a dog could earn a medal, Freddie thought, he certainly ought to be able to do so.

Freddie's mother called him at this moment to take the laundry to Mrs. Hendricks. The boy complied reluctantly, much to his mother's surprise. The truth was, his envy of Tom was spoiling their friendship. He was sure Tom would put on airs and he didn't care to see him. "Why can't you send the laundry by Mr. Hendricks when he goes from work tonight?" he questioned.

"Because she wants to get it started today. You may stay an hour and play with Tom," his mother offered. "Maybe he'll let you wear his medal." The good woman did not know what a fire she was kindling in Freddie's soul. Wear Tom's medal, indeed! It really was his as much as Tom's. He would have helped in the rescue if Tom had only waited. But Tom could keep his old medal. Freddie would get one of his own.

That morning for the first time in his life he quarreled with Tom. There hadn't been much occasion for the quarrel. Tom had said rather shyly, "Would you like to see the medal, Freddie?" And Freddie had replied

shortly that he would not. Then he told Tom that he had won it unfairly; that he should have waited that day on the river until Freddie brought the pole. They could have rescued Jake together and both received a medal if Tom hadn't been in such a hurry to do it all by himself.

Tom was surprised and hurt. Of course he protested that if he had waited Jake would have drowned and there would have been no medal. Freddie did not believe this and kept saying so in such an ugly manner that finally Tom lost his temper and had his mother who had accidentally heard some of the argument, not called Tom to get her some wood, there would have been a fist fight.

Freddie walked sulkily home. The more he thought about it the more convinced he was that Tom had earned the medal selfishly; and the stronger grew his grudge against him. As the weeks went by they saw less and less of each other; and by the time school opened in the fall they were almost as strangers. The only difference being that Freddie took every occasion to snub Tom and to use the advantage of his greater prestige—a prestige unworthy in the fact that Frederick Kirkdall, Freddie's father, was the wealthiest farmer in the community and that Tom's father was a poor salaried farm hand.

And yet Freddie was not happy. Though he would not admit it he missed Tom's companionship dreadfully. Tom was so quick, so willing, so full of new ideas and practical suggestions. Though Freddie tried to become chummy with several other boys, none of them seemed to fit into Tom's place.

Half the school year passed uneventfully—that is with few important events from a boy's standpoint. Outside of school, however, some unforeseen events had happened. One was the sudden death of Tom Hendrick's father. He had contracted a heavy cold just before Christmas while

he was getting some trees off a new piece of land for Mr. Kirkdall. Though Freddie had felt sorry for Tom at his father's funeral, he still held his resentment which had grown out of the Quinby medal, or rather the quarrel over the medal, and the gulf between them continued to widen.

Freddie knew there had been talk soon after the funeral regarding Tom's continuance at school. He remembered hearing his mother urging his father to make arrangements so Tom would not have to discontinue that year at least. Freddie knew that Tom had always counted big on going to high school. He of course would have to give that hope up now. And Freddie was not sorry. Having once set himself against Tom, he found or imagined he found continual causes for resentment. Freddie was frequently being humiliated by having to take a lower rating in the class than the freckled-faced son of a hired laborer. He felt that Tom was teacher's pet, and he always noticed with a little hurt feeling when Tom was chosen first in any game or contest.

For some time after the break in their friendship, Tom had tried to mend affairs. He had apologized for being too hasty the morning of their quarrel, and always he had shown Freddie the old deference upon which their friendship had been largely built. But as time went on and Freddie rebuffed all these advances, Tom ceased to offer them. However, he was most unhappy in the loss of the companionship which had meant more to him than Freddie Kirkdall would ever know.

At last there came preliminary arrangements for the eighth grade essay contest for the scholarship the Chamber of Commerce of Grandon offered each year, to the boy who wrote the best essay on "Essentials in Training for Citizenship." The contest was part of the regular February program of work in the civics and citizenship

class. The scholarship was new having only been inaugurated the year before, and interest in it was keen because of the publicity given it by the "County Herald" and all the adult organizations of the community. The teacher expected each eighth grade boy to do his best, as many of the essays besides the winning one, were published or were read at the public exercises when the scholarship was awarded, and this brought favorable recognition to the school.

The first tryout for eliminations came with the reading of the outlines prepared by the boys sometime in January. These were read in class and the class chose five to represent the school in the final contest which occurred on Lincoln's birthday and was a general community affair. After the outlines were read the boys worked individually, no one knowing how the others were developing their outlines.

At the tryout Freddie and Tom were both selected for the final. The other boys were Edwin Merkley, Wells Patterson and Hal Fielding. Edwin was a new student and none of the classmates were yet able to judge the depths of his capacity. Hal Fielding was brilliant in spurts. It would surprise none of them if Hal should walk off with the honors without any trouble. And no more would it surprise them if he should come out a "tail ender." That was the way Hal's work went. His report card showed a curious medley of A's and D's. Well's Patterson was a plugger and might win by sheer force of will.

From the first Freddie knew that sentiment was in favor of Tom. Everyone was saying how fine it would be if he should get the decision as it was generally understood that unless something unexpected happened he would have to give up his plans to go to high school and help take care of his mother and three little sisters.

Just because Freddie knew everybody hoped Tom would win, he made up his mind that he shouldn't. Of

course Freddie did not need the scholarship. He would be sent to high school and college with no worry on his part. But it would be a distinct triumph to win—especially to win over Tom. And sweetest of all to Freddie was the thought of the grand-stand play he would make at the presentation. He would graciously accept the honor and then in a magnanimous manner would turn and give it to Tom. Oh, that would be almost as good as winning the Quinby medal.

Freddie alternately dreamed of this little dramatization and worked on his essay. He had plenty of time and plenty of splendid books, and by the time he had his materials completely organized he was confident that he stood an excellent chance of winning.

Tom was working hard, too. Everyone knew that. He was keeping up the fires and doing other janitorial work at the school house since the death of his father, and on Saturdays he helped in The Toggery store. But he still found time to work on his essay. Freddie frequently saw him going to the public library and each time he wished he knew just how Tom was developing the subject.

On the afternoon of February 11, while the students were having a study period, Freddie spent the time going over his paper for the final time, adding a few words here and marking out a word there. A glance across the room told him Tom was doing the same thing. Finally he saw Tom carefully fold his paper and put it into his inside coat pocket. Again the thought came to him that he would give a lot to know how Tom had taken up the subject. Had he drawn from the lives of Lincoln and Washington and other great Americans for his illustrative material as he had done, and as he knew the other fellows were doing? That was the logical thing to do, Freddie knew, but Tom usually thought up something different.

The period was almost over and the teacher was preparing for the science

class when the door opened and Tom's sister Jennie came into the room. She hesitated a moment then moved timidly to the teacher's desk. A moment later Freddie heard the teacher call Tom. They spoke hurriedly for a moment, then Tom went back to his desk and began gathering up his books.

The lower science section was moving to the recitation benches now. Freddie sat wondering what Jennie's message had been. Perhaps it was something which would keep Tom from the final contest.

Tom dropped a small writing tablet and an eraser in his hurried operations to get his things together. The eraser rolled across the aisle. Tom stooped to pick it up and as he did so Freddie saw the folded paper he had noticed a few moments before slip from his inner coat pocket. His heart began pounding. Would Tom see it? It fluttered a moment on the edge of the upturned part of the seat, then slipped out of sight, between the seat and the back of the desk. In a moment Tom had left the room.

During the half hour of school that remained, Freddie Kirkdall sat in a fever of excitement. He knew what he wanted to do, and he knew what he ought to do. Two emotions fought fiercely, but by the time school was out and the room was empty, "what he wanted to do" had won. It wouldn't do any harm, he told himself, just to look at the paper and then either place it on the teacher's desk or take it to Tom.

But when he had looked at it and read it through, and read it through again, he put it into his own pocket and slunk home. He knew that Tom's would be the winning essay unless the other fellows had outdone themselves more than he believed they were capable of doing. As he had feared, Tom had been original. While the rest of them were hunting

up incidents from the lives of great dead men to illustrate the essentials in training for citizenship, Tom Hendricks had taken his illustrations from the everyday lives of people they all knew. Much as Freddie hated to admit it, he knew that Tom's essay was a thrilling little masterpiece. All his old resentment came back with added strength. Why should a freckle-faced kid like Tom Hendricks beat him at everything? His pride was cut deeper than it had ever been cut before, for he had to admit in the honesty of his soul that he was fairly beaten by the son of his father's hired laborer.

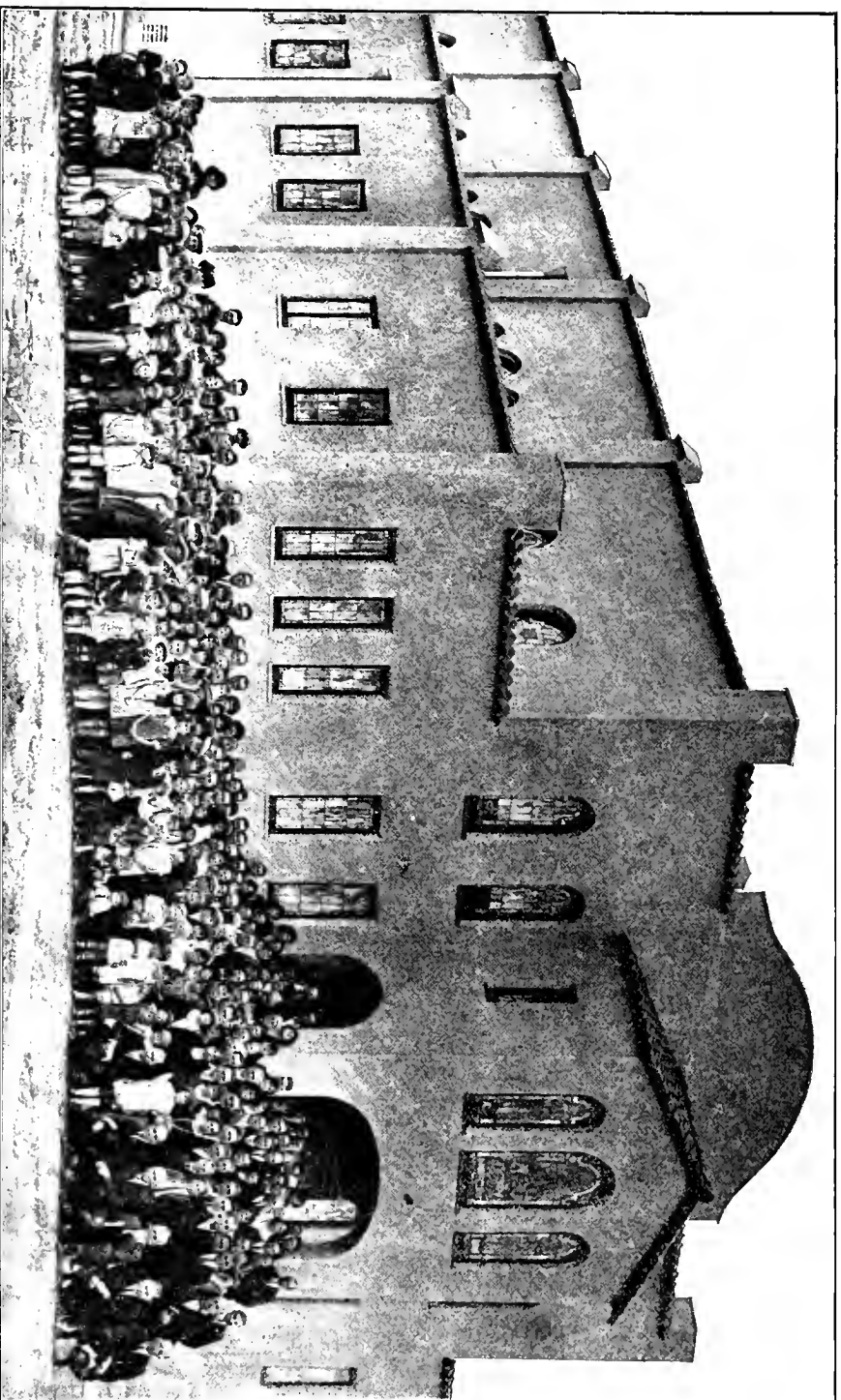
He walked home in a moody, sulky humor. His mother met him at the door.

"Freddie, you will have to help father with the chores. He has let John take Mrs. Hendricks over to South Bend. She got word today that her sister is very ill and she sent to school for Tom. He came to see if he could borrow the light wagon and old King. When I found out about it I persuaded father to let John go in Tom's place. Your contest comes off at nine in the morning, doesn't it? I know Tom has been working so hard on that. His mother told me he was up until two o'clock Saturday night after he came from the store."

Freddie changed his clothes and went to the barn. He kept wondering what Tom was doing. Had he missed the paper yet? Would he remember it well enough to write it over. Again and again Freddie's conscience urged him to take the paper to Tom, but his stubborn pride and feeling of resentment would not let him do it.

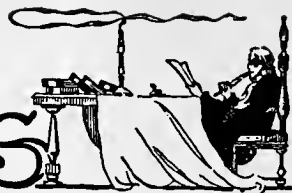
He did not sleep well, and arose in the morning tired and cross. It was too late to do anything now. He could not explain why he had not acted before.

(To be continued)



MATTHEWS WARD NEW CHAPEL AND SUNDAY SCHOOL, LOS ANGELES, CALIFORNIA
Stooping, third from right, Bishop Geo. T. Wride, with his counselors, Alvin Summerhays and Dewey Long; on his left, Fourth from right, O. E. Ursenbach, Supt., with his counselors A. C. Robinson and P. V. Christensen on his right.

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY - - SEPTEMBER, 1925

The Word of Wisdom

Neither the Church nor the world at large can hear too much about the Word of Wisdom. It is a doctrine given to man for man's happiness and benefit. It is part of the philosophy of living. It should be observed not only by every elder, but by every member of the Church. The elder who hesitates to teach it is shirking his duty. He who fails to live it robs himself of strength of body and strength of character to which he is entitled. "Truth is loyalty to the right

as we see it; it is courageous living of our lives in harmony with our ideals; it is always power." With the ideals of right living before him, no Latter-day Saint can continually violate the Word of Wisdom with impunity.

The Church of Jesus Christ of Latter-day Saints stands committed unequivocally to the doctrine that tea, coffee, tobacco and intoxicants are not good for man. True Latter-day Saints refrain from indulgence in tobacco and drink, either of stimulants or of intoxicants, and by example and precept, teach others to do the same.—*D. O. McKay in Millennial Star.*

A Fundamental Doctrine

Among the great doctrines revealed to the Prophet Joseph Smith, none is greater or more fundamental, than that God is from everlasting to everlasting; so far as we can understand, without beginning and without end; the Father of our spirits, who in so far as he deals with human life may be understood by us, and who understands us because we are his children; a God whose glory is to bring to pass the immortality and eternal life of man. There is no need for us of this Church to become fundamentalists or modernists or to set up new theories as to divinity, for God has revealed Himself so clearly in these latter days that, with respect to our human life, every one of us may understand to a sufficient degree the nature of God and His relationship to the human family.—*John A. Widtsoe.*

A Resurrection

I place my faith in the word and promise of Jehovah before He tabernacled in the flesh, that men should arise from the dead; that together with

His dead body they should arise and live; and with all my heart I believe God competent and able to fulfil His promises. Though a man be dead, he shall arise again. And as a poet has said, "Eternal form shall still divide eternal mind from all beside," and we shall know each other, and have associations that shall, when purified, be holy, and shall minister to our joy through all the ages that shall endure. That is my faith in this great doctrine of the Christian faith, emphasized in this new dispensation of the Gospel whereof we are heralds and witnesses. This is my testimony, in the name of Jesus Christ.—*B. H. Roberts.*

Thoughts for Others

A man went to his bishop and said, "I have something against you and I have come to tell you about it."

"Walk right in," the bishop said. "You are one of my best friends, for it is a friend who will come and tell me my faults, instead of telling them to others. But first let us both pray and ask God to bless our interview."

They knelt down and both prayed. When they arose the bishop said, "Now I will thank you, my brother, to tell me what you have against me."

"Oh!" said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

Most of our troubles with others and hard feelings toward others would disappear if we prayed over them.—*Selected.*

The Success Family

The father of Success is Work.

The mother of Success is Ambition.

The oldest son is Common Sense.

Some of the other boys are: Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.

The oldest daughter is Character.

Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, Harmony.

The baby is Opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.—*London Opinion.*

Sympathy

Don't say to the fellow who's down and out:
"Forget your troubles! Cheer up, old scout!"
But give him a wholesome, friendly hand,
And say, "I'm sorry—I understand."

The saddest thing in life, maybe,
Will happen—who knows?—to you or me,
And it won't be in us to calmly smile
Or put it aside a little while.

So cheer him over the rough spot
With sympathy, for he needs a lot.
For many a heart that's tired and broken
Longs for a word that is never spoken.

It is fine to know, at the close of day,
That you helped some one in a human way.
So give him a wholesome, friendly hand,
And say, "I'm sorry—I understand."

—*Success*



THE COUNCIL OF NICAEA

It is an even 1600 years this month (August) since the great council of Nicaea was held—one that justly has been considered as one of the most important in ecclesiastical history. Some knowledge of the nature of this great gathering is needed for an understanding of the development of the great apostasy, and this is my excuse for devoting this paper entirely to an attempt at a brief review of it. Very little attention has been paid to it from this point of view.

This council was really Constantine's own. Let me explain.

Emperor Constantine, after a victorious career on many sanguinary battlefields, had finally succeeded in doing away with his numerous rivals. Licinius, the last of them, had been deposed and duly assassinated, and Constantine's own son, Crispus, had been put to death, because he might become a rival to the crown. And then the emperor decided to secure the loyalty and support of the Christians for his not too secure throne.

This was certainly the move of a statesman. Diocletian had taken an opposite course and kindled the fires of persecution, as a champion of paganism; but he had failed, and decided to abdicate. There were a great many Christians at that time. In Rome alone there must have been no less than 50,000. And they were found among all classes, even in the imperial palaces. Helena, Constantine's own mother, embraced the new faith. The influence of Christianity was growing, while that of paganism was failing. Constantine clearly saw this and also that the Christian priests, though superstitious and ignorant, might become valuable political allies.

But when he surveyed the field, he found the Christians divided. Their leaders quarreled between themselves about to him incomprehensible points of doctrine and the factions mutually condemned each other. A divided community was of little use to him. The question, therefore, was, how could the opposing camps be united? Why not discuss the points of difference and let the majority decide? That the minority might be right and the majority wrong was of no consequence, as long as the chasm be bridged and some degree of unity established, and so the emperor called the leaders of the church together with that end in view.

THE EMPEROR'S PART

An invitation of an emperor is a command, and 318 bishops hastened to Nicaea. With other clergymen and their retinue, the entire assembly numbered about 2,000. Constantine provided for the transportation and maintenance of the delegates and the sessions were held in the central hall of the palace, when not in the church.

The council was formally opened June 14, 325, by the emperor himself, clad in gold and covered with jewels, and seated on a golden throne. In his opening address he expressed his will that peace be established. The bishops, he said, had better business in hand than "personal quarrels and interminable recriminations." After the address he left the direction of the proceedings to a Spanish bishop, Hosius of Cordova, as the acting president of the council and his representative. Note that the bishop of Rome, Sylvester, was not even present, for the simple reason that his supremacy was not at that time acknowledged outside of Rome. Had there at that time been

a pope, he, and not the emperor, nor a Spanish bishop would have presided.

ARIANISM

The main question before the Council concerned the relationship between our Lord Jesus Christ and his Father. Arius, an elder in the church at Alexandria, had been excommunicated for teaching that Christ, as the Son of God, is a separate person in the Godhead and that, since He was born of the Father, there must have been a time when He did not exist. God alone was without beginning, he said. A father and son cannot have an eternal co-existence. A father must be older than his son. This was the doctrine of Arius. It was accepted by many influential church leaders, Eusebius of Nicomedia, among others. The most prominent opponent was a deacon in Alexandria, the later world-famous Athanasius.

The Council, which lasted from June 14 till August 25, condemned Arius and his followers. Under the influence of Bishop Hosius, it pronounced a curse upon the Arians, and the emperor, who took the view that refusal to submit was rebellion, banished Arius to Illyria. It should be said, however, that three years later Constantine changed his mind, or his politics, and Arius was recalled. Athanasius, then a bishop, was ordered to fellowship the heretic. This he refused to do. Two councils, one at Tyre and one at Jerusalem, absolved Arius and deposed Athanasius, who in his turn was banished, and found a welcome at Rome.

THE NICENE CREED

The creed adopted at Nicaea was brief:

We believe in one God, the Father Almighty, Maker of all things, visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father; God of God; Light of light; very God of very God; begotten, not made; of the same substance with the

Father; by whom all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered and rose again the third day; He cometh to judge the quick and the dead; "and in the Holy Ghost."

These are the three articles of faith, with the curse upon the heretics omitted. It seems to me to be a rather clear and concise statement of the doctrine of the Trinity: One God, the Father; one Lord, Jesus Christ; and the Holy Ghost—almost word for word our own first article of faith.

THE ATHANASIAN CREED

But the contention continued. Consequently, in the year 381, at Constantinople, another Council was held, when sundry additions were made, and later, no one knows where and when, the so-called Athanasian creed was formulated, the following extracts of which give an idea of the entire document:

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: that we worship one God in Trinity, and Trinity in unity; neither confounding the persons nor dividing the substance. For, there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost are all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. * * *

So far the statement is easily followed; Three distinct persons united in one Godhead, equal in glory and majesty; but after that, all becomes confusion:

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible; the Father eternal, the Son eternal, and the Holy Ghost eternal, and yet they are not three eternals, but one eternal, as also there are not three uncreated, nor three incomprehensibles, but one uncreated and one incomprehensible. So

likewise, the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty, and yet they are not three Almighties, but one Almighty.

In this self-contradictory, incomprehensible "Catholic" creed, which actually was one of the outgrowths of the Nicene controversy, we easily recognize a radical departure from the faith of the Apostles. But the imperial council is deplorably remarkable from another angle. It was, in fact, a surrender of the priesthood to Roman paganism, inasmuch as the emperor was accorded the place that belonged to Jesus Christ as the head of the Church. It was a sacrilege, analogous to that which Antiochus perpetrated, when he erected a statue of Jupiter on the altar of burnt offering in the holy temple at Jerusalem. The church was torn by dissension. It was without the apostolic office to restore harmony and unity. It was without direct revelation from God. Constantine proposed a kind of priestly plebiscite under his supervision as a substitute, and the clergy consented. They rendered to Caesar that which was God's. And thus our Lord was again betrayed. And from that time on, the church became a persecuting church, and in the course of time she appeared in gold and scarlet, but "drunk with the blood of the saints."

CONSTANTINE A PAGAN

But was not Constantine a convert? No, Constantine was to all intents and purposes a pagan. He worshiped the Roman gods and consulted their oracles. He was the *pontifex maximus*, or overseer of the various forms of Roman pagan worship, and he, naturally, claimed the same authority over Christian worship, as one of the religions of the empire. That is why he appeared among the bishops and priests at Nicaea, as their lord and master. It was first some years afterwards when he felt that he was about to die that he asked for baptism. (A. D. 387.) Then he was clothed in white robes, and the ceremony was performed by Eusebius, the very Arian heretic whom his own council of priests had condemned. Christians are not made by an outward ceremony performed at the hour of death.

Constantine was a usurper. His aim was to bring the church under the authority of the state. But he did not succeed in establishing unity. He left to his three sons an empire torn by dissensions and conditions favorable for the development of the great apostasy and the final completion of papacy, almost three hundred years later—a power that is still reaching out for the control of the United States, and the entire world.



SUNDAY SCHOOL OF THIRD WARD, PRESTON, IDAHO

Right of picture, Bishop Wm. Hawkes, Second Counselor, Forrest Fackrell and Wells McIntyre, Ward Clerk. To the left, William R. Moore, Superintendent; Hans Jensen and C. L. Greaves, Assistants.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Andante. Legato.

MARY A. PACKHAM.



SACRAMENT GEM FOR NOVEMBER, 1925.

(D. S. S. U. Songs, No. 289.)

"May the grace of Christ, our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above."

Postlude

8 and 4 ft. stops.

off 4 ft. stops.



CONCERT RECITATION FOR NOVEMBER, 1925

Acts, Chapter 20, Verse 35: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Uniform Fast Day Lesson For November, 1925

We read in Galatians 5:13-14: "By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thy self."

When Christ was upon the earth He continually taught that the greatest joy and the greatest development came through service to others. His disciples continued His teachings along this line.

Read the story of the "Good Samaritan," Luke, 10:30-37.

Who is our neighbor? From the teachings of the scriptures can we not say that our neighbor in this case is any person who may need our help?

There are many with whom we come in contact who need our help. How about those who for any reason whatsoever are deprived of any right which is necessary to their progress? We ordinarily think of them as the deaf, blind, crippled, insane, etc. The Declaration of Independence says that "all are endowed with certain inalienable rights and that among these are life, liberty and the pursuit of happiness."

In 2 Nephi 2:25, we read, "Adam fell that men might be; and men are, that they might have joy."

What gives us joy and happiness? Physical well-being, with those things that conduce to physical growth; such as water and food. Then a proper physical environment, a good education, a moral life, religious freedom.

It is not always necessary to give of our worldly substance to serve others; but we can do it in many other ways.

If we would truly grow, we must think less of our own pleasures and comfort, and think more of the needs of those who have not the proper physical environment; of those who have not the opportunity of obtaining a proper education; of those who lack in moral strength; of those who do not have the right religious training; of those who have no hope of the future.

If we'll think of these and help them, we'll serve the Lord by so doing. Activity means growth. By growing through service we enlarge our souls, for we become really the children of God, for we read, "When ye are in the service of your fellow beings, ye are only in the service of your God." Mos. 2:17.

The following passages will be helpful in the preparation of this lesson. 1 John 2:9; Romans 12:10; D. and C. 1:10; 81:5; 1 Thess. 5:14; D. and C. 6:33; Gal. 6:9.

"EVERYBODY IN SUNDAY SCHOOL"

Twenty-seven million children and young men and women of Protestant families in the United States receive no regular religious instruction.

Nearly forty-one thousand Latter-day Saint children between the ages of four and twenty are not enrolled in the Sunday Schools. About eighty thousand of those enrolled attend irregularly. One hundred and twenty thousand Latter-day Saint children, therefore, receive irregular or no religious instruction through the Sunday School. In other words, taking any given Sunday as an average throughout the Church, it may be said that as many children are out of Sunday School as are in.

These figures show that we have ample cause to be concerned as Protestant Churches are about the number of young people who receive irregular or no religious instruction.

The General Board feels that a vigorously conducted Church-wide campaign in the interest of Religious Education in the Sunday Schools will do much toward arousing Latter-day Saints to take a more thorough-going, active interest in the religious instruction of young people.

It is, therefore, recommended that such a campaign be conducted and that occasion be taken to test the preliminary results of the campaign by setting aside Sunday, October 25, 1925, as a day when a special effort will be made to rally every Latter-day Saint between the ages of four and twenty to the Sunday Schools.

And since the activity of parents in such a movement will especially assure it of a large measure of success, the aim should be to secure from all Latter-day Saint parents the pledge of fullest cooperation possible, manifested, if possible, by attendance at Sunday School, particularly on the Sunday, October 25, 1925.

In a word, that special effort be made to reach the goal of "Everybody in Sunday School."

Every stake and ward superintendent will receive a letter from the office of the General Board, outlining in detail a plan of action for the campaign. All Sunday School workers and other friends of Religious Education are earnestly solicited to support the movement, lending such assistance to it as will assure it of distinct success.

Everybody In Sunday School—October 25, 1925.

"THE CHILDREN ARE CALLING"

**What Stake Superintendencies and Boards
are Doing to Touch the Lives
of the Children**

The Answer of a Stake Superintendent

**By Elder Wilford L. Bramwell
Superintendent Mt. Ogden Stake Sunday
Schools**

What are the ninety-four stake superintendents in Zion doing to answer the glorious call of the children? As stake superintendents we have heard the call of the children and have organized to meet their requirements. We deem it a great privilege and honor to represent the General Sunday School Board, with whom we meet semi-annually in conference and in our union meetings and in stake convention, where they give us the benefit of their experience and teach us in the line of our duty. We represent also our stake presidencies in our various stakes in all matters pertaining to Sunday School work.

We carry the responsibility of selecting board members and training them in the line of their work. With other agencies in the Church, we broaden their vision, we increase their knowledge of the Gospel of Jesus Christ. We teach them the art and science of teaching. We develop their spirituality and individuality, so that they become specialists in the line of work assigned to them. We meet with them weekly in our local board meetings, conjointly with the stake presidency, the high council and the various boards of the stake, and there receive a spiritual upbuilding. We then adjourn to our separate departments and there do specific Sunday School work; we go through our song practice, our memory work, and we consider generally the problems of the Sunday Schools in the Church. We also invite our board members to our weekly superintendents' council meetings and there discuss with them their various problems and help them in all of their Sunday School or departmental objectives. We co-operate with our bishops in the selection of the local superintendencies, and we take great care in selecting brethren who have the proper attitude and the love and sympathy for the work. We meet these local superintendents weekly in the local board meetings and Sunday School, and we teach them the various work of the Sunday School. We teach them to know and appreciate the spiritual needs of the children and teach them that the Gospel of Jesus Christ is the plan of life and salvation. We work with them and train them to be real leaders, so that in

their respective Sunday Schools they can lead, guide and inspire all of their members in the various activities of the Sunday School. In all of our work with the stake boards and the local superintendencies of Sunday Schools, the great objective is that they will know the Gospel, that they will live the Gospel and teach the Gospel, and our concerted effort with board members, with local superintendents, is that they may be able to sow seeds of righteousness into the hearts of the children that will grow and flourish, so that they will become righteous, God-fearing Latter-day Saints.

My brethren and sisters, these activities and responsibilities are carried by the stake superintendents of the Church with a view of preparing the various workers to meet the call of the children.

The Answer of a Stake Board Member

Elder J. Bryan Barton

**Member Mt. Ogden Stake Sunday School
Board**

I am pleased to have the privilege of representing stake board members throughout the Church. First, permit me to say that those men and women with whom it has been my privilege to labor in the Sunday School work are high minded, self-sacrificing, willing to serve, in order that the young, the youth of Zion, may receive a testimony of the truthfulness of the Gospel.

Permit me to enumerate somewhat briefly the duties of stake board members and the manner in which they are answering the call of the children. We meet, as has been said, each week as a board to consider the problems of Sunday School work throughout the stake. We meet in love and harmony, in unity, and these are the motives which actuate the stake board worker. We then are prepared, or should be prepared, with inspiration and enthusiasm and faith to go into the local schools and assist the local workers in teaching the children the Gospel of Jesus Christ. We meet also with the local workers in their local meetings each week and there go over with them the problems which concern that particular school. We are also charged with the duty and responsibility of conducting and personally teaching junior teacher training classes in the various wards where young men and women who have had no teacher training experience are given the opportunity of learning how to study, how to prepare and present a lesson, how to qualify

themselves for the work of Sunday School teachers.

We also meet with the local workers each month in union meeting, where a complete set of outlines of the lessons for the succeeding month, which has been prepared in cooperation with the local workers, is given to the teacher, and the teachers are then prepared to return to their school and teach the lessons which have been assigned through the Juvenile by the General Board. These, in brief, are the duties of stake board members.

But there is one other duty, which I consider very important, and to which I desire to refer. We believe that it should be the aim and desire of every stake board member so to live each day that no one of God's children may ever point the finger of accusation against that stake board member and say that by reason of his every day life the child had license to do evil, or that it was more difficult for him to resist evil; but we desire that our lives be exemplary, that children may point to stake board members and say, "Brother or sister, by reason of your example, it is easier for me to believe and live the Gospel of Jesus Christ."

(To be Continued)

MORGAN STAKE SUNDAY SCHOOL DAY

On Sunday July 12th. a Stake Sunday School Day was held. All the schools of

the stake met conjointly at the Stake Tabernacle where the exercises and class work was under the direction of the Stake Board. This is the first time all of the Sunday Schools have been together conjointly, and it was a real success.

The theme carried out by all of the stake class supervisors was the proper way to carry out outline work. Outlines were gathered from the ward workers, arranged into one outline and taken up in Union meeting. Then the lesson was taught to the children from these.

The Parents Class lesson, "Care and Feeding the Children," was given by Dr. C. E. Dorland. This was an attractive feature to the parents who attended in large numbers. The attendance altogether was about 700 or 71% of the Stake enrollment.

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**



MOUNTAIN VIEW SUNDAY SCHOOL

The Banner Sunday School of Alberta Stake. 95% Efficient and 100% Present.
A. Merlin Steed, Superintendent; William Henderson, First Assistant; William Webster,
Second Assistant; Hosanna Nelson, Secretary.



Albert Hamer Reiser, General Secretary

THE 1925 DIME FUND

September 20th, 1925, the third Sunday, has been set as Dime Offering Sunday. An ample supply of envelopes will be sent to each superintendent. These should be distributed to the teachers in sufficient quantities to enable them to give each child one.

The most satisfactory plan is to distribute the envelope on the Sunday of September 20th. At that time the children should be led to see that this occasion gives them opportunity to show their appreciation of the Sunday School and what it does for them.

In many wards and stakes absent children are visited by their teachers or representatives of their classes, envelopes given them, and they are invited to return to Sunday School and make their contribution to the Fund.

Some appreciable improvement in all things should be made by each Sunday School each year. It is expected, therefore, that the collection of the Fund for 1925 will be marked by greater promptness and completeness; that a larger Fund will be collected and in a shorter time.

Teachers should be instructed to collect the envelopes from the children each Sunday, so long as any remain to be collected, and turn them over promptly to the member of the superintendency who is the treasurer. The secretary will see that each child whose name appears

upon the envelope will be given proper credit in the roll book.

Sunday School treasurers should keep a full and careful record for their reference, and should submit a copy of each Sunday's collection with the remittance of such collection to the Stake Sunday school treasurer in order that the schools may be given due credit on stake records and in order that the Fund may move steadily to a final settlement.

The adage "He gives twice, who gives quickly" is especially applicable to this Fund, for when the money collected is promptly remitted to the treasurer of the stake board it is available for the needs of the stake board earlier, and the work the board has planned to do can be commenced without delays which otherwise mean loss. The same is true of the usefulness of the Fund remitted, even though in small sums to the General Board. It is, therefore, urged that the fund be remitted, as it is collected. Proper credit and receipts will be issued, regardless of the amount remitted.

If anyone, whether directly or indirectly concerned with the collection of the Fund, will resolve to discharge his or her portion of responsibility with promptness and thoroughness, we will be able to complete the collection in record time and with the best results in our history.

Stake superintendents will have a reserve supply of envelopes which the wards may draw upon, if the supply sent direct is not adequate.

Bits of Philosophy

It is better to be clean than to be clever.

Wisdom is just horse sense right on the job.

Purity of heart is the only fountain of eternal youth.

A book that a flapper can understand is hardly worth understanding.

You are a real saint if you feel just a little ashamed of your very fine clothes when you see your neighbor in rags.

Virtue is the pure disposition to use one's bodily strength for the perpetuity and ennoblement of human life, for the glory of God.

The worst thing you know about yourself is the best thing to remember about yourself; it will save on your fiat bill.

—Nephi Jensen.

EVERYBODY IN SUNDAY SCHOOL
OCTOBER 25, 1925.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR NOVEMBER, 1925.

(For Sunday Schools having only three departments)

Theological—Text: "Outlines of Ecclesiastical History," by B. H. Roberts.

Intermediate—Text: "Our Church and People," by John Henry Evans.

Primary—Text: "Bible and Church History Stories."

See respective departments, this issue, for outlines.

During the last six months of 1925 the fifty-five Sunday Schools of this mission are having a contest with each other, the purpose of which is to see which one can make the most improvement during that period of time. The terms of the contest are such that the smaller Schools with 30 or 40 enrolled, will have as much chance of winning as the larger Schools with a membership of 150. All of the Schools are manifesting a very active interest in the contest, and some of them already have shown as high as thirty percent improvement.

The Sunday Schools are an important part of Missionary work in this Mission, and many of our converts are made by these organizations. We enjoy the Spirit of the Lord and are prospering in the Sunday School work.

Abram W. Conover,
Superintendent of Sunday
Schools, North Western
States Mission.



Reports from the Missions

The above photograph is of the recently organized Mayger Sunday School, located near the town of Rainier, Oregon, on the banks of the Columbia River. This small Sunday School, with an enrollment of about forty Church members, living in the Oregon woods, is typical of six other schools which have been organized during the past two or three months in various parts of the Northwest. In many of the towns and farming communities of the Northwestern States Mission, there are to be found five or more families of Latter-day Saints, and wherever opportunity presents itself, a Sunday School is organized in order that the children may be taught the truths of the Gospel. A few of the smaller Schools have an enrollment of only twenty-five, but as the Lord says in the Scriptures, "Where two or three are gathered together in My name, there am I in the midst of them." The Mission Sunday Schools, although not as large in membership as those in the Stakes, are on the average, more lively and better attended than are the organizations at home. The average percent attendance of the Sunday Schools of this Mission is 66%.

From Elder David C. Carlson, superintendent Sunday School, Stockholm, Sweden, we have received the excellent picture shown on the opposite page, with the following letter:

"I have long felt that I ought to write to you and express the appreciation of the Superintendency, teachers and members of the Stockholm Sunday School for your excellent magazine which comes to us regularly each month through the office of the Swedish Mission.

"Up until about four months ago our School was following a somewhat hit or miss method with regard to its monthly Fast Day lessons. We were not following the Uniform Fast Day Lesson plan which has worked out so well in the Wards at home, and the subjects which we did discuss each Fast Sunday seemed to lack the "punch" which they ought to have. Four months ago we decided to fall in line and take up the lessons as they are outlined and suggested in the Juvenile, and teachers in our School as well as members have expressed their delight with the subjects being handled the first Sunday in each month.

"We have also tried to apply the principles of conducting our Sunday School properly in accordance with the way Sunday Schools are conducted in the Stakes of Zion, and we find that it has resulted in a much improved School."



LATTER-DAY SAINTS SUNDAY SCHOOL, STOCKHOLM, SWEDEN



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Uniform Fast Day Song

November, 1925

A very appropriate song to introduce the thought of the uniform fast day subject this month, "We must forget self and think of others," is "Let Love Abound." (D. S. S. Song Book, No. 206.)

SONG ANALYSIS

"The Savior at Jerusalem"

(No. 131, D. S. S. Songs.)

By P. Melvin Petersen

How satisfying, how encouraging it is to us to know that we are following the plan laid down by the Savior of the world. We cannot impress too strongly upon the minds of the young, the deep significance of the Sacramental Service.

Do you think it will help if we paint a mental picture of the Savior at Jerusalem blessing the bread and wine, and He and the apostles eating? We have a similar picture when He appeared to the Nephites. We are now participants in the same service every Sunday. Are we partaking worthily? Will these mental pictures help us to get the true spirit of this song? Will all the children understand every poetic phrase? If not, it is our duty to make clear these phrases. It is unwise to take too much for granted, especially with children.

This is a most glorious song. Why? Because it teaches truth. It is rich in material for the development of all four parts—alto, tenor, bass and soprano. It is absolutely necessary to have all four parts if we hope to render it inspiringly.

It is impossible to say which part is the most important, because it takes all to make it complete. If you will examine the bass part you will observe that it acts as a foundation upon which all other parts rest. The tenor part in many cases is indispensable to the harmony or chord

formation. We can safely say that the alto part is indispensable, because here the strongest and most important melody is found. We might call the soprano part a counter melody.

This song is written in the key of F major. The first line stays with the key, the second line finds us in the relative minor or D minor, which in turn modulates into A minor, the last two measures of the second line, the third line starts in D minor and works into C major and then finally ends in F major. You will observe that the alto plays a very important part in most of these modulations or changes.

The rhythmic grouping throughout is comparatively simple. Make sure that all sing the various groups of eighth notes evenly and smoothly. This is necessary in order to maintain the dignity of the song.

You will surely study the phrasing, pronunciation, tempo and dynamics. Query: Are you satisfied with the tone quality and soul quality of your school? Do you start and end phrases all together? Where should the strong accents appear?

Does the organist know exactly what the chorister is going to do?

For further helps on study and presentation of song, see complete outlines in April, 1925, Juvenile Instructor.

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**

As mere houses may be transformed into beautiful homes, so the best of homes may deteriorate into uninviting houses. Right living is the potent regenerator by which the poorest abiding place may become a sanctuary. Sin is the cankerous degenerator under whose pestilential influence a happy home falls into decay and though perhaps well kept officially as a splendid house, is but the wreck and ruin of what was once a home.—Jas. E. Talmage.

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
George N. Child, and Milton Bennion*

LESSONS FOR NOVEMBER, 1925

First Sunday, November 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others? (See Superintendents' Department for helpful suggestions.)

Second Sunday, November 8, 1925.

Subject: Philosophy and Theology.

Text: Talks to Parents, Section XI, Part I.

Objective: To make clear the distinction between the method of philosophy and science on the one hand and that of theology on the other.

Supplementary References: Theological teaching in the standard works of the Church. Any standard scientific book, or books on logic, scientific method or philosophy.

Suggestions on Preparation and Presentation: The main point to be emphasized is that theology is based on revelation; it recognizes and deals with things supernatural—God, the ultimate destiny of man and the plan of salvation as it relates to this destiny.

Science and philosophy are alike in that they deal only with the natural and seek to understand and interpret the world and man on this basis. This, however, does not mean that science and philosophy are antagonistic to the idea of God, immortality and other fundamental concepts of theology.

Questions for Teachers

1. Why is the method of teaching by authority so manifest in the field of theology?

2. Why is the method of authority of little value in the field of science and philosophy?

Third Sunday, November 15, 1925

Subject: How both Theology and Philosophy Contribute to "The More Abundant Life."

Text: Section XI, Part II.

Objective: To show how knowledge

of both the natural and the supernatural is essential to complete living.

Supplementary References: The moral teachings of the scriptures; e. g., the Sermon on the Mount, the 15th Psalm, the 12th chapter of Romans and many other similar passages. Standard books on Ethics and Moral Education; Sermons and magazine articles dealing with problems of religion and the moral life.

Suggestions on Preparation and Presentation: Ethics, the study of the moral life of man and society, is a branch of philosophy. Every great religion includes a system of morals. Philosophy and religion have, therefore, much in common, as may be seen by comparing the moral teachings of the New Testament with modern philosophical studies in ethics. Also the Word of Wisdom came to the Latter-day Saints as a revelation; it is now supported by science.

Questions for Teachers

1. Why should the moral life have the sanction of both philosophy and theology?

2. How is religion distinguished from theology?

Fourth Sunday, November 22, 1925.

Subject: Mormonism an Adequate Philosophy of Life.

Text: Section XI, Part III.

Objective: To show how the truly religious life may be realized through the teaching of Mormonism.

Supplementary References: The moral teachings of the Doc. and Cov., Book of Mormon and other church works, in addition to the Bible. Read especially Doc. and Cov., Secs. 59 and 68.

Suggestions on Preparation and Presentation: Emphasize the fact that pride in the past achievements of the Church and the Latter-day Saints should not be allowed to induce stagnation, or blind the people to their own short-comings. There is always abundant room for improvement, and modesty goes well with even the greatest achievements.

Also note the fact that the moral teaching of the Church is much higher than the average life of the members; hence the need of perpetual striving to higher standards of living?

Questions for Teachers

1. Why do members of the Church fall short of complete realization of the moral teachings of the Church?

2. In what ways does the missionary system of the Church contribute towards higher standards of living?

Fifth Sunday, November 29, 1925

Local subject: Stake or ward officers should arrange the program.

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**



General Board Committee: *First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.*

First Year—The Apostles of Jesus Christ

LESSONS FOR NOVEMBER

First Sunday, November 1, 1925.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others? (Helpful suggestions may be found in the Superintendents' Department.)

Second Sunday, November 8, 1925

Lesson 30. Paul's Third Missionary Journey.

Chapter 31, "Apostles of Jesus Christ." Chapter 32, "Priesthood Manual," 1924.

Before commencing the lessons that treat of this subject, go over with the students the territory covered by this journey.

Teachers should make clear who Apollos was and stress the necessity of baptism of the Holy Ghost as is brought out in this lesson.

Give attention to Paul's difficulties about this time.

The falling off of the Saints.

Treat Paul's Ephesian ministry under outline as given in text.

Questions for Teachers

1. What is baptism of the Holy Ghost

(a) according to Latter-day Saint doctrine, (b) according to the doctrine of the other churches?

2. Point out three important items in Paul's Ephesian ministry.

Third Sunday, November 15, 1925

Lesson 31. Paul's Third Missionary Journey, Continued.

Chapter 32, "Apostles of Jesus Christ." "Priesthood Manual," 1924.

In this lesson relate the miracles of Paul at Ephesus and bring out clearly the source of the power to work miracles. Consider also the effect of miracles upon the people.

What do you think of miracles as a means of conversion?

Is the church and business in conflict today as it was in Ephesus at the time as exemplified by the uprising of the silver-smiths?

In connection with Paul's using the first day of the week as the Sabbath, consider the Jewish Sabbath and the claim of the Seventh-day Adventists.

Consider fully and carefully Paul's farewell speech to the elders from Ephesus at Miletus.

Develop his prediction on the apostasy. Also his statement of what follows the voluntary act of giving.

Questions for Teachers

1. Were the miracles of Paul different from those performed by the Savior? Why?

2. What is our authority for observing the Sabbath on Sunday, the first day of the week?

Fourth Sunday, November 22, 1925

Lesson 32. Close of Paul's Third Missionary Journey.

Chapter 33, "Apostles of Jesus Christ," "Priesthood Manual," 1924.

In presenting this most interesting lesson develop in detail the difference between what the Jews and what the gentiles believed concerning conformity to the law of Moses, even after the Christ's ministry. From this, point out why Paul was so persecuted.

Then consider in detail his speech of defense, developing the idea of the power of testimony.

Point out here some of the qualities you admire most in Paul.

Compare Paul in his methods with some of our leaders today.

Questions for Teachers

1. What is the law of Moses as distinguished from the teachings of Christ?
2. What is the inherent power and force of testimony?

Fifth Sunday, November 29, 1925

Lesson 33. Paul in Caesarean Imprisonment.

Chapter 34, "Apostles of Jesus Christ," "Priesthood Manual," 1924.

There are three main points to develop in this lesson which can best be done by presenting from Acts, the original narration, with as much detail as possible.

1st: Paul's appearance before the Sanhedrin.

2nd: His first appearance before Felix.

3rd: His second appearance before Felix. Consider the Lord's appearance to Paul as an example of the Lord always giving help as needed.

Questions for Teachers

1. What do you consider the strongest point in the support of Paul's message that he made in his appearance before the Sanhedrin?
2. Give the most important points made by Paul in his two appearances before Felix and give your reasons.

Advanced Theological Department

Outlines of Ecclesiastical History

First Sunday, November 1, 1925.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others? (See Superintendents' Department for helpful suggestions.)

Second and Third Sundays, November 8, 15, 1925.

Lessons 30 and 31. The Scheme of Church Authority and Government.

Reference: Ch. V., Part IV of the Text.

Objective: To show the evidence of Divine direction in church organization and government.

We suggest that the subject matter of Chapter V. be given the time of two Sundays, the first Sunday covering only to page 349. Assign for detailed study and report the revelations cited in the text. See that the whole is unified and then lead the class into a discussion of the excellencies of the whole plan. With respect to the territorial division of the church and the local units, show the purpose and effect of bringing the workings in touch with the individual, thus giving to each person opportunity for ultimate active participation. Do you find anything in this plan of organization and government and the manner of its unfolding which suggests the operation of an intelligence greater than that of man? Would it be suited to a world-wide organization or society?

Questions for Teachers

1. What is the place and function of the Church in the plan of salvation?
2. What is the governing authority of the Church, and what are the requirements of its proper exercise?

**EVERYBODY IN SUNDAY SCHOOL
OCTOBER 25, 1925.**

Fourth Sunday, November 22, 1925.

Lesson 32. Dedication of the Kirtland Temple.

References: Ch. 6, Part IV. Outlines Ecc. History; Doc. and Cov. Sec. 109.

Objective: To show that God recognized His house as the offering of the people.

In addition to the account given in the text, we suggest that the class be induced to read accounts of the dedicatory services as found in Vol. 15 of the Mill. Star or in some of the histories of the Church. Special attention may be given to the scope of the dedicatory prayer and what light it sheds on the aims and purposes of the Church. Also detailed attention may be given to the spiritual outpourings at the opening of the Temple. The lesson should be so conducted as to leave the class with the fixed conviction that great spiritual blessings are to be enjoyed by those who seek and live for them.

Questions for Teachers

1. What is the attitude of the Church, as revealed through the prayer of dedication of the Kirtland Temple, toward—
 - (a) Learning and the means of achieving it?
 - (b) The kind of life required of the Saints?

(c) Its enemies?

(d) Missionary service?

(See Doc. and Cov., Sec. 109.)

2. What were the evidences of God's acceptance of the Temple?

Fifth Sunday, November 29, 1925.

Lesson 33. The Gathering of Israel.

References: Part IV, Ch. VII Outlines Ecc. History.

Objective: To show that the Latter-day Saints are fulfilling the prophecies of Scripture.

We suggest the memorizing of the scriptures relative to the scattering and the gathering of Israel. Also class members should be encouraged to read from historical accounts the events connected with the captivity and dispersing of Israel. The question as to what happenings in this day are taking place, which seem to have any bearing on the hope of restoring Israel in the land of its inheritance, might well be given consideration.

Questions

1. Give an outline of the steps by which Israel became scattered?
2. What reasons are there for believing that Israel will be gathered? How are the Latter-Day Saints aiding that accomplishment?



ASHURST WARD SUNDAY SCHOOL, ST. JOSEPH STAKE, ARIZONA

Merlin P. Tryon, Superintendent; Asa Packer, First Assistant; Forrest Gilliland, Second Assistant; Milton Roe, Secretary. Photographed June 7, 1925.

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman, and T. Albert Hooper.

First Year—Our Church and People

LESSONS FOR NOVEMBER, 1925

First Sunday, November 1, 1925

Uniform Fast Day Lesson for
November, 1925.

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others.

(See suggestions in the Superintendents' Department, also the adaptation in the Second Intermediate Department, Third Year.)

Second Sunday, November 8, 1925

Lesson 30. An Ensign to the Nations

Text: Our Church and People.

Objective: To teach that the Pioneers gave us an excellent example of living the genuinely religious life.

References: "Our Church and People," Chapters 30; Evans' "One Hundred Years of Mormonism;" Smith's "Essentials of Church History;" Young's "The Founding of Utah;" Whitney's "History of Utah."

Notes: This lesson offers a particularly good opportunity for a discussion of the major evidences of a truly religious life:

1. The religion of the pioneers was for every day as well as for Sunday.
2. It affected their practical affairs.
3. It was the great motivating force of their lives.
4. It stimulated them to unselfish co-operative effort.
5. It expressed itself in prayer.
6. It made of the pioneers church-going people.

Questions for Teachers

1. What in your opinion are the best evidences of a truly religious life?
2. What are the most unique features about the building up of Utah?

Third Sunday, November 15, 1925

Lesson 31. The Lion of the Lord

Text: Our Church and People.

Objective: To teach that the life and

teachings of Brigham Young indicate what the Gospel will do for a man of ability and devotion.

References: "Our Church and People;" Evans' "One Hundred Years of Mormonism;" Young's "Founding of Utah;" Whitney's "History of Utah;" Morton's "A Child's Life of Brigham Young;" George Q. Cannon's "The Life of Brigham Young."

Notes: Attention to three considerations should make this a particularly stimulating lesson:

1. The qualities that were most characteristic of President Young's personality.
2. His most notable achievements.
3. His most significant sayings.

Questions for Teachers

1. What were Brigham Young's greatest contributions to the Church?
2. Point out the ways in which he made religion carry over into life's activities.

Fourth Sunday, November 22, 1925

Lesson 32. Ties that Bind

Text: Our Church and People.

Objective: To teach that the Gospel lays a sure foundation not only for the here but also for the hereafter.

References: "Our Church and People;" Evans' "One Hundred Years of Mormonism;" Talmage's "Articles of Faith;" Talmage's "House of the Lord."

Notes: Consider the importance which Jesus attaches to baptism and point out how in justice some provision must be made for those who have never been given an opportunity to be baptized. Develop the thought of the glory of doing service for those who have gone on before us. This lesson also affords an excellent opportunity to make clear the great blessings attached to being married in the House of the Lord.

Questions for Teachers

1. Why should the Church build temples?
2. What are the advantages of temple marriages over civil marriages?

Fifth Sunday, November 29, 1925

Lesson 33. Branches That Run Over The Wall

Text: Our Church and People.

Objective: To teach that institutions, like men, can build worthy structures upon secure foundations.

References: Our Church and People; Evans' "One Hundred Years of Mormonism;" Smith's "Essentials of Church History;" Young's "The Founding of Utah;" Whitney's "History of Utah."

Notes: This lesson affords an opportunity to ponder the remarkable growth of the Church since the coming of the pioneers in 1847. The following figures may serve as a basis for other comparisons and for a more complete compilation:

The Church has grown from an original membership of six to more than half a million.

There are now 94 stakes in the Church.

There are now 958 wards in the Church.

There are now 25 missions.

There are now 1,806 missionaries in the field.

There are now 6 temples in the Church.

There are now 9 Church Schools.

There are now 59 Seminaries.

There are now (1924-25) actively engaged in the various auxiliary organizations as officers and teachers:

In the Relief Society.....	9,632
In the Sunday School.....	27,368
In the Y. M. M. I. A.....	6,018
In the Y. L. M. I. A.....	10,921
In the Primary Association.....	12,496
In the Religion Classes.....	3,816

Questions for Teachers

1. What are the major factors that determine the growth of an institution?
2. What outstanding things does the growth of the Church signify to you?

Third Year—"What it Means to be a 'Mormon'"

LESSONS FOR NOVEMBER, 1925.

First Sunday, November 1, 1925.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others? (See Superintendents' Department for helpful suggestions.)

Adaptation for the Second Intermediate Department.

What can boys and girls in your class do in forgetting self and thinking of others?

Here are just a few suggestions. How about the girl who forgets the dance, the picture show, or some other pleasure to help mother? The boy who is willing to forego the hike to help father?

What can be done in the way of helping those at school who are less fortunate than themselves? Can we not help the unpopular boy or girl to have a good time?

How about the boy at school who is crippled? Do the boys and girls hurt him by unkind remarks, or do they help him by overlooking his defects and inviting him to join in such games as he can play?

The dull pupil? Do they "bawl" him out as a "dumb Dora" or do they forget his lack of speedy acquisition of "knowledge" and help him to understand?

The boy or girl who cannot dress as well as the rest of us? Do we ostracize them or are they invited to join in our games and parties?

Do we realize that we are perhaps ahead of someone else because we have had greater opportunities?

Nobody can be happy unless the community in which he lives is happy; and the community or crowd cannot be happy unless the individuals in it are happy.

The boys and girls who are continually thinking of themselves and their own pleasure, soon become self-centered and selfish and eventually become unpopular and unhappy.

The Lord wants us to be happy. So by thinking of others and trying to make them happy, we broaden out, we grow, and joy, pleasure and happiness come to us.

Second Sunday, November 8, 1925

Lesson 30. Perseverance.

Objective: To teach the value of continuous effort, and the folly of being a "quitter."

General Reference: Text, Chap 32.

Questions and Problems

Consider, "He that endureth to the end shall be saved." Work not continued to completion is generally lost. Give examples from your observation of this law; to plow and plant and then quit will give no returns. To build a good foundation and walls will not give a house. One year in school will not give an education.

Everybody In Sunday School—October 25, 1925.

Will one act, however great, save us? Why is the "quitter" not esteemed? Seed sown on shallow soil that sprouts and grows a little then dies, accomplishes no more than that which fell on stony ground and remained lifeless.

Memorize: "And Jesus said unto him, no man, having put his hand to the plow and looketh back, is fit for the Kingdom of God."

Questions for Teachers

1. What is perseverance?
2. Tell of the effect of perseverance upon some men who have achieved unusual success.

Third Sunday, November 15, 1925.

Lesson 31. Patriotism.

Objective: To teach that we should support our government under all circumstances.

General References: Text book, Chapter 33.

Problems and Illustrations: In the development of the subject, discuss with the class: definition of patriotism; the Lord tells us to be loyal to our government; distinguish between the government and unworthy men who sometimes represent the government; our participation in the Spanish War and in the World War.

Have the class recite the Twelfth Article of Faith.

Have the pupils tell how they can be patriotic. Can we show patriotism by quietly observing the law and supporting good government?

Questions for Teachers

1. What is active patriotism?
2. How can we best show our patriotism?

Fourth Sunday, November 22, 1925.

Lesson 32. Helpfulness.

Objective: To teach the value of needful service.

General Reference: Text, Chap. 35.

Questions and Problems

Why is it "more blessed to give than to receive?" Consider both the giver and the receiver. Discuss: In giving, how should we discriminate as to what we give, how much we give and to whom we give it. Consider the advantages of giving through the Relief Society, Ward Bishopric, and paying tithing. Why can an organization do better charity work than the ordinary individual? Does wise giving impoverish the giver?

Memorize: But the liberal man devis-

eth liberal things and by liberal things shall he stand.

He that giveth to the poor lendeth to the Lord.

Questions for Teachers

1. How are we benefited when we help others?
2. How can we best serve and please Jesus Christ?

Fifth Sunday, November 29, 1925.

Lesson 33. Leading Men Give Reasons.

Objective: To teach that by living our religion we'll learn many reasons for believing in it.

References: Chap. 36 of the text; and any biography or autobiography of church leaders.

Problems and Illustrations: In the development and application of the subject, discuss with the class the following: Interest in any subject develops as we study it.

Knowledge of a subject is obtained by reading, thinking and listening to those who know.

A knowledge and testimony of the Gospel came the same way.

The testimony of those whom we respect and in whom we have confidence, strengthens our testimony.

Note: Have members of the class interview prominent church workers in your community and get their reasons. These may be presented to the class and they will increase the interest in the recitation.

Questions for Teachers

1. How can the testimony of others help us?
2. Give the reason of some acquaintance whom you respect for believing "Mormonism."

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

First Year—Book of Mormon

First Sunday, November 1, 1925.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others? (See suggestions in the Superintendents' Department.)

Second Sunday, November 8, 1925.

Lesson 30. Samuel—the Lamanite Prophet.

Text: Helaman, Chapters 13, 14, 15, 16.

Objective: To teach that God warns his children of coming events through His servants the prophets.

Supplementary References: Story of the Book of Mormon and Dictionary of the Book of Mormon. (Reynolds.)

Suggestions on Preparation and Presentation: The fearlessness of Samuel the Lamanite is one of the outstanding features of this lesson. Coming from an apostate people (Lamanites) and preaching to a nation who had previously prided themselves on being favored of the Lord, the lesson is an impressive one, and shows that the Lord loves those who are willing to do right: to live the Gospel and obey its teachings.

Questions for Teachers

1. How was it that a Lamanite could teach the Nephites and call them to repentance?
2. What warning does the attitude of this Prophet, coming from an apostate people, sound in the ears of those who deem themselves the chosen people of God?

Third Sunday, November 15, 1925.

Lesson 31. Birth of the Savior.

Text: III Nephi, Chapter 1.

Objective: To teach that the predictions of the inspired prophets of God are certain to be fulfilled.

Suggestions on Preparation and Presentation: Appeal to the imagination of your class in giving this lesson its proper

setting. People on two continents awaiting the fulfilment of a great prophecy. The scene in the Holy Land. The shepherds and the wise men. And on this continent the scoffers on the one hand and the believers on the other. Then the literal fulfilment to the joy of the one and the fear of the other.

Questions for Teachers

1. What do the children of our day believe?
2. Have they faith in "all that God has revealed, all that he does now reveal," and do they "believe He will yet reveal many great and important things pertaining to the Kingdom of God?"

Fourth Sunday, November 22, 1925.

Lesson 32. Nephites destroy the leader of the Gadianton Robbers.

Text: III Nephi, Chapters 2, 3, 4.

Objective: To teach that the Spirit of the Lord will not continue with those who depart from the ways of the Lord.

Suggestions on Preparation and Presentation: The lesson here taught is one always repeated where the people of the Lord forget his commandments and cease to walk in His path. Always such acts have been followed by loss of faith and by sin and by wickedness followed by moral degradation and this by national decay. The fate of all nations that forget God and His laws is the same—loss of vigor, purity and national unity. These are followed by attempts of robber groups to control. Woe to any nation that enables secret societies, bound by secret oaths, to control the government. Well were the people, both Nephites and Lamanites, warranted in uniting to put down the danger of government by secret society robbers.

Questions for Teachers

1. Why should Latter-day Saints avoid joining oath-bound secret societies?
2. What do these pretend to give to their members? And how may all that they profess to offer be obtained by Saints and these yet remain free from secret oaths?

Fifth Sunday, November 29, 1925.

Lesson 33. Jesus Among the Nephites.

Text: III Nephi Chapters 8-11.

Objective: To teach that Jesus is the Christ; that those who believe in Him and obey his laws and keep his commandments shall be saved.

Suggestions on Preparation and Presentation: In the chapters referred to, three main events are described: The devastation of the land, the darkness preceding His coming, and the appearance of the Savior.

Questions for Teachers

1. What is the ultimate fate of those who believe, have faith, and repent?
2. What is the hope of all Saints as to being in the presence of the Savior?
3. To enjoy His society, what lives must we live?

Third Year—Life of Christ

LESSONS FOR NOVEMBER, 1925.

First Sunday, November 1, 1925.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others. (See Superintendents' Department for helpful suggestions.)

Second Sunday, November 8, 1925.

Lesson 30. "The Life of Christ."

Text: Matt. 23:37-39; 26:14-31; Weed, "Life of Christ for the Young," Chapters 59, 60.

Objective: To teach that the Holy Sacrament was instituted by Christ and is sacred unto us.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pp. 530-599. (If it is impossible to read it all, read at least pages 591 to 599.)

Suggestions on Preparation and Presentation: There is much material in these two chapters. It will be impossible to cover it all. It seems best to select as the central theme the subject of the institution of the Holy Sacrament. The

material in Chapter 59 and the references given above can be used to lead up to the scene in the upper chamber room where Christ washed the Apostles' feet and broke the bread. Make clear unto the children the meaning and purpose of the Lord's Supper. Instruct them in the proper attitude to take when it is administered.

Consider the traitorous act of Judas as the result of a long series of sinful thoughts and acts, and of failure on his part to repent. We cannot with safety trifle with sacred things.

Questions for Teachers

1. Outline the best method to stimulate your class to set a perfect example in proper behavior during the administration of the Sacrament.

2. (a) Interpret the spirit shown by Christ in the service of washing of feet. (b) How can you teach it so that proper application can be made in the lives of the children.

Third Sunday, November 15, 1925.

Lesson 31. "The Life of Christ."

Text: Matt., 26:31-56; Luke, 22:24-54. Weed, "Life of Christ for the Young" Chapters 61 and 62.

Objective: To teach that as Christ prayed in sincerity and earnestness unto the Father, so also should we pray.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pages 599 to 617.

Suggestions on Preparation and Presentation: The material presented in these November lessons is almost doubly sacred. Make such thorough preparation by study and careful outlining of the lessons that you can teach these great truths so effectively that the children will always have toward them the proper reverence and appreciation. Care must be taken, however, not to play unduly upon the emotions.

The central theme around which the other material can be grouped is that suggested in the objective above. You have here the opportunity to analyze the most wonderful prayers on record. The disciples asked the Savior to "teach us to pray." What an excellent opportunity you have to perform this service for the little people in your group?

Questions for Teachers

1. Write an analysis of Christ's "High Priestly Prayer," indicating some of the

Everybody In Sunday School—October 25, 1925.

reasons why this is justly called the greatest prayer ever recorded.

2. How can the material in your analysis be presented so that it will be appreciated by the little people in your group.

Fourth Sunday, November 22, 1925.

Lesson 32. "Life of Christ."

Text: John 18:12-40; Matt. 26:57-75; 26:1-25; Weed: "Life of Christ for the Young," Chapters 63 and 64.

Objective: To teach that the mis-called trial of Jesus was illegal and a travesty upon justice.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pages 621-651.

Suggestions on Preparation and Presentation: Before attempting to teach this lesson look up in a Bible dictionary, or observe it as you read the Supplementary Reference listed above, the positions held by the following: Annas, Caiaphas, Pilate, Herod. You will then be better equipped to teach clearly the crowded events of this famous "Last Night" without confusion. Page 646 of "Jesus the Christ" gives an excellent summary of the reasons why the trial was illegal. Splendid opportunities to analyze character are here presented. Consider the Jewish High Priests, pretending to the strictest outward observance of the letter, of religion, committing their awful sin; consider Pilate, too weak to maintain the courage of his own convictions; and finally consider Christ meeting in His majestic and remarkable manner this last period of great suffering.

Questions for Teachers

1. Sum up in a paragraph the relationship that exists between thorough knowledge of a complicated lesson by the teacher, and clear conceptions of it gained by the students.

2. Why are the following important in connection with Christ's trial: (a) Annas (b) Caiaphas (c) Pontius Pilate (d) Herod?

Fifth Sunday, November 29, 1925.

Lesson 33.. "Life of Christ."

Text: Matt. 27:26-66; 28:1-10; Weed: "Life of Christ for the Young," Chapters 65 and 66.

Objective: To teach that Christ's death and resurrection were realities which vitally affect every human being.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pp. 652-685.

Suggestions on Preparation and Presentation: As indicated in a previous lesson, the subject matter of these lessons must be treated with great care and forethought. This lesson reaches the climax to which we have been for a long time moving. The Savior of the world has accomplished the work for which He came to earth and has arisen from the dead! "The first fruits of them that slept."

The subject matter of this lesson can best be given in lecture form by the teacher, questions and discussion following. Do not fail to show that the Atonement of Christ affects each of us in two ways: it provides for the resurrection of **all** people; it provides for individual salvation for each of us if we will obey the Gospel He taught.

Questions for Teachers

1. Make a list of the principal truths in this lesson which you expect to teach to your class.

2. What attitude must the teacher have if the children leave the class room with this truth ringing in their souls: The resurrection of Christ was a reality?

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**

I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year. Any man who goes into business and doesn't throw his heart into it doesn't succeed. Now, why not go into the Lord's work as earnestly as into athletics?—D. L. Moody.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

LESSONS FOR NOVEMBER, 1925.

Preview Questions

1. Account for the cruelty of Herod the great.

2. What ways has God for communicating His will to man? Which did He use to warn Joseph and Mary?

3. How do the four lessons of this month illustrate the "Great Objectives" of "Stories from the Life of Christ," viz., "that He (Jesus) came to earth to teach by precept and example those principles, obedience to which is necessary to gain salvation and exaltation?"

4. What are the purposes of baptism in our Church? Why then did Jesus need to be baptized?

5. How may the children of your class be prepared for baptism through a correct understanding of lessons 7 and 8 of this month?

6. How does the story of the visit to Jerusalem make you believe in the divinity of Jesus?

First Sunday, November 1, 1925.

Fast Day Lesson for November, 1925

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must forget self and think of others?

Song: "Service Song." Kindergarten and Primary Songs—Thomassen p. 5, "Scatter Seeds of Kindness."

Memory Gem: Do to others as you would that they do to you.

Aim: Unselfish service brings true happiness.

Lesson: Down in southern Utah lived a poor widow who had three children. This little mother worked very hard trying to earn enough money to support her two daughters and son.

She had been busier than usual this week, for everything was excitement in the little home, planning for a party they had been invited to. Never had a week been so slow for these children. It seemed as if the day for the party would never come.

Mother was so busy when the big day dawned preparing clothes for them to

wear that she had to leave her work until night. How tired she was when the children were ready to go. She knew that tomorrow she had to go out and sew, and the washing must be done. There was only one time to do it and that was when the children were at the party.

When Jack saw his mother with the tub and clothes ready to wash, all the joy seemed to leave him, and he said, "Why, mother, you cannot wash to-night." They coaxed her to wait until the next day but she had no other time. Jack thought of the party, then of the washing. He knew he could not be happy if he left his mother like this, so he went into the bedroom and when he came out he had on his old clothes.

Tears filled the mother's eyes to see how thoughtful her son was. She put her arms around him and said, "Jack, our Heavenly Father will bless you for thinking of others before yourself." And Jack answered, "Mother, I wanted to go to the party, but I could not have been happy knowing you were home working alone."

Application: Why do you think that Jack was happier by staying home and helping his mother, than by going to the party? What does our Heavenly Father think of boys like Jack? What have you done this week to help others? Tell what you are going to do next week to make others happy.

Lesson 5. The Flight into Egypt.

Text: Bible and Church History stories.

References: Talmage, Jesus the Christ, Weed, Ch. VI, Farrar, Life of Christ.

Second Sunday, November 8, 1925.

Lesson 6. The Visit to Jerusalem.

Text: Bible and Church History stories.

References: Talmage, Jesus the Christ, Weed, Ch. VIII and IX, Farrar, Life of Christ.

Third Sunday, November 15, 1925.

Lesson 7. John and His Preaching.

Text: Bible and Church History Stories.

References: Talmage, Jesus the Christ, Weed, Ch. XI, Farrar, Life of Christ.

Fourth Sunday, November 22, 1925

Lesson 8. Baptism of Jesus

Text: Bible and Church History Stories.

References: Talmage, Jesus the Christ, Weed, Ch. XII, Farrar, Life of Christ.

Fifth Sunday, November 29, 1925.

Since there is an extra Sunday in this month, teachers may use it for special Thanksgiving work or to make up back work.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR NOVEMBER, 1925.

First Sunday, November 1, 1925.

Text: Superintendents' Department in Juvenile Instructor.

Objective: To teach that by forgetting one's self in serving others, we become more Christlike.

Rest Exercise: Let children suggest what they can do to help others.

Topic: Donald's Self Sacrifices.

Suggestions to Teachers.

Pictures cut from magazines of children doing things for other people will be helpful in telling the story.

Donald was playing and heard baby cry. His mother was busy. He ran to amuse the baby. He was going with the boys to play ball when he saw the water pail and coal bucket empty. He stopped to fill them. He went to the store for Mother. She gave him a nickel to spend for candy. He met a poor blind man to whom he gave his nickel. He wanted to read a story. Mother needed some help in getting things ready for Thanksgiving Day. Donald put up his book and helped. Many other thoughts may be added to show how he forgot self and his own pleasures to serve others.

One may be ill or suffering and when serving or doing for others the pain is forgotten.

Christ forgot self entirely in doing for others. He was our example. Why shouldn't we follow him?

Lead the children to see how we grow

more spiritual by being self-sacrificing. We are happier, kinder, have charity in our hearts, are always ready and willing to help. We are loved and never forgotten. That's why Jesus stands out so.

Bring the lesson down to the children's lives, by having them tell you what they can do for others; how they can sacrifice their pleasures to assist someone else. Remember we are sowing seeds of kindness for the reaping by and by.

Present each child with a cut-out broom, implement, or tool, with this thought written on: "We will help one another."

Second Sunday, November 8, 1925.

Text: Luke 17:11-19; "Sunday Morning in the Kindergarten," lesson 31.

Topic: "Jesus and the Ten Lepers."

Objective: To teach that thanksgiving and gratitude should be shown in deeds as well as words.

Rest Exercise: Let children suggest things they can do for their animal friends—pump water for them to drink, carry hay, bran, etc., make their home nice and tight to keep out the cold.

Suggestions to Teachers.

To show that we are grateful for all, by word as well as deed, is the theme of this lesson. What a wonderful opportunity we have in putting over the thought of thanking Heavenly Father for our food, our clothes, homes, parents and all we have. We should let Him know we are thankful by saying grace before we eat, saying it slowly and as if we meant

EVERYBODY IN SUNDAY SCHOOL
OCTOBER 25, 1925.

it and not hurrying it through making it a habit. Our thanks should come from our hearts. Thank our Father at night for many blessings.

Bring it down into the child's life by leading him to see he should be thankful for what his parents do for him. Lead him to see that we should always show our gratitude to those who do for us by thanking them kindly.

Let children enumerate what they should say "thank you" for.

Present each child with a cut-out flower in a vase or flower pot with the following verse written on: "Thank you day will soon be here, but I'll say 'Thank you, all the year.'"

Third Sunday, November 15, 1925.

Text: "Sunday Morning in the Kindergarten," Lesson 32; Luke 1:5-25, 57-80.

Topic: Birth of John the Baptist.

Objective: To teach that we show our gratitude in deeds as well as words.

Rest Exercise: Helping Mother get ready for Thanksgiving.

Suggestions to Teachers

Our hearts should be so full of gratitude for our blessings that we should be humble and bow before our Father in prayer, or lift up our heads in praise. Whenever we feel thankful and express it we become blessed with a wonderful spirit that comes to us just as it did to the leper and to Zacharias.

Bring the lesson down to the children, so that they may see that not only should they pray and tell Heavenly Father they are thankful, but that they can sing praises. Have the children suggest one or two of their "Thank You" songs and sing them. Lead the children to see that we sing our "Thank You" songs different from other songs. Let them tell you why we do this and then let them show you how.

Let them tell you the story of the flower told last Sunday.

Fourth Sunday, November 22, 1925.

Text: "Sunday Morning in the Kindergarten," Lesson 33.

Topic: Larry's Thanksgiving.

Objective: To teach that we should never forget to thank people for what they do either by word or deed, or both.

Rest Exercise: Have children suggest what they can take to some poor person on Thanksgiving Day. Let them fill a basket and take it to them.

Suggestions to Teachers.

We are truly happy and feel thankful

in our hearts for our blessings, but a greater joy comes when we share them with others, is the big theme of this story. How often in our own lives have we had this same experience.

Abraham Lincoln enjoyed his freedom and felt thankful in his heart, but he was far happier when he shared his freedom with those who didn't have it. That is the big thing that makes him stand out as a wonderful man. Not only should we be thankful but we should share what we have.

Bring it down into the child's life by leading him to see that he can share with others. Have the children each bring a potato, carrot, or two apples and fix a basket to send to the poor. Where it can be done, let the class go and deliver the box and sing some of their songs of praise.

Fifth Sunday, November 29, 1925.

Review the stories the cut-out pictures have told. The teachers will have kept a copy of each, letting the children tell the story as the cut-out picture is held before the group.

After they have told the story with their eyes, see if their hands can help them by letting one child stand in front of the teacher, with his hands behind him, letting him feel the cut-out picture with both hands and then see if he can tell the story it says without letting his eyes see it. If, however, he cannot after three trials, then let him see it and then tell the story.

Preview Questions for November, 1925

1. What do we gain when we forget ourselves and think of others?
2. What do you consider the best ways of showing gratitude?
3. Why did Jesus look sorry when the one leper returned to thank Him?
4. Why did He say, "Were there not ten cleansed? But where are the nine?"
5. How does the story of the Birth of John the Baptist express the thoughts of a true thanksgiving?

**"EVERYBODY
IN
SUNDAY SCHOOL"
OCTOBER 25, 1925**

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

RELIGIOUS AND SECULAR EDUCATION

By Samuel D. Moore, Jr.

One of the greatest weaknesses in the American education of today is the lack of moral and religious teaching. Count Okuma of Japan has wisely said, "Any nation that neglects the spiritual, though it may flourish for a time must eventually decay." To lessen this great evil and to counteract the effects of a godless education, our leaders have established Church Schools wherein religious instruction is given; Seminaries to supplement the high school education, and Religion classes, taught after school hours, to add to the efficiency of our public schools.

All denominations, if they desire, should have equal rights to instruct and train their members in religious activities, to make them more sympathetic with their fellowmen, to unite with others for the promulgation of the truth, and to bring peace and contentment to all mankind.

No man can claim to be well balanced in his education until he has a religious education in connection with his secular training. By religious education I mean not merely the teaching of dogmas and principles of religion, but the actual training in morality, spirituality, love and the ideals of life that help to live the more abundant life and to love God with all our heart, mind, and strength and our neighbor as ourselves.

The best place to give such teachings and training is in connection with the daily school work where one is preparing for life. Religion is not only for Sunday apart from the daily life, but for every day and hour of our existence. Our religious education should be so connected with the daily instruction that it becomes a part of the daily active life. Religion should so function in one's daily acts and business transactions that one would never need to justify one's actions by saying, "Well, this is business."

In our religion classes we train the young people to sing the Songs of Zion, to tell of God's goodness and blessings to them, to pray and so order their lives

that they may receive His blessings, to memorize choice gems of thought, and to do unto others as they would have others do unto them. We try to expose them to real service as taught by the Master and learn to do by doing.

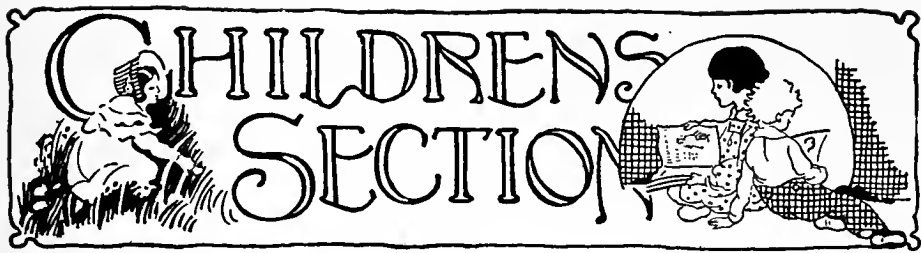
Some teachers, not of our faith, have observed the benefits which follow the teaching of Religion Classes and have applied to be teachers in our organization.

Many teachers are beginning to realize the value of Religion Classes and their opportunity to help the young people spiritually. The youth learn as much from the actions and the spiritual attitude of the teacher as from their precepts. One teacher, a year or so ago, refused to teach in the Religion Class organization. Her bishop took up a labor with her and finally she consented to give the work a fair trial. Her results were so marvelous, when she put her soul into the work, that she thoroughly converted herself to the value of the Religion Classes. She has been an ardent worker ever since. She saw the wonderful development of the sons and daughters of God under a religious influence, and concluded that one often misjudges the value of an organization and passes judgment before they have given it an impartial test. How can one know if one investigates with prejudice or tries it half heartedly?

This work of religious education is so important that most of the large universities of our land have established departments of religious education, many text books are being published in that line, religious instruction for the high school students is being provided in many places, and week day religious education is being tried in very many places. In some places they let the students leave the school for one period of the day for religious instruction. Wisely did the author of "A Business Man" say, "It is a political maxim that the welfare of the republic is dependent upon the virtue and intelligence of its citizens. The Bible has been pronounced the foundation of all civil and moral law. The flag should be upon every school house and the Book of Books upon every teacher's desk." The great problem of today, besides being economic, is social, religious, and moral.

Everybody In Sunday School—October 25, 1925.

CHILDRENS SECTION



Founded Upon the Rock

By Minnie I. Hodapp

CHAPTER IV

Jim's Mission and His Father's Willingness

It was now the beautiful month of June. Sue's Papa and brothers were busy in the field hauling load after load of fragrant, green hay into the barn.

Sue's little brother Alton rode the horse that was hitched to the hay-fork pulley. It was Sue's pleasure to carry cool, drinking-water to Alton and the others. Often she would surprise them by bringing lemonade instead of plain water.

Between the various hay-loads Sue would hie away to the straw-berry patch to fill up the baskets. She worked so quickly that she astonished her Mama when she brought a full crate of berries to the house. She blushed with delight until she seemed as red as her own straw-berries.

"Remove your bonnet and cool off a moment, Dearie," said Sue's Mama, "for I want you to take a pound of butter to the store. Then don't forget to call at the Post Office and ask for our mail."

That very day Sue received a big, long envelope addressed to her brother James. It was from Box B, Salt Lake City, Utah. She knew exactly what this meant. Her heart beat double-quick rhythm all the way home.

The family were eating dinner as Sue entered, all breathless and smiling.

"Surprise for everybody!" said she, handing the letter to Jim. He ex-

amined it knowingly, opened it and then said,

"Sure enough, I'm called on a mission."

"Congratulations, Jim," said his Mother, beaming with pleasure.

"A mission!" said Henry.

"A mission!" echoed Alton.

"Yes, a mission," rejoined Sue, "and it's to Norway."

"I suppose I'll have to release you from the farm," said Brother Halver-son. "You'll need all the time you can get to make preparations."

So heartily did the family enter into this arrangement, so willingly did the bishop, friends, and neighbors co-operate that it seemed a benediction all around. Within one month from the time of his call, Sue's brother James was sailing toward the land of the mid-night sun.

"How we shall miss our dear James!" said Sue's Mama.

"Yes, he was our greatest help," said Sue's Papa, "but I'm glad he was so willing to go."

"I knew he'd be willing to go," said Sue's Mama. "He is so like his father in his love and loyalty for the gospel."

"Thank you, Mama," said Sue's Papa. He stood regarding her with admiration.

"Papa has such beautiful, beautiful eyes!" said Sue, thinking aloud.

"More compliments for Papa," said he, swinging his little girl playfully into the air. "But I must stop playing and do the chores. There's more work for Papa since Jim's gone." With this, he snatched up the bucket and went to the barn to do the milking.

There was one cow in the stable that

no one but Jim knew quite how to manage. She was restless, contrary, and ill-tempered. James being one, Sue's Papa now undertook to milk Fire-brand. He was a man of even-temper, very kind to animals. He did not believe in beating them or employing harsh language upon them, as many do. In this emergency, he picked up a dry and brittle willow. It broke and a tiny splinter flew into his eye.

That night he suffered intense pain. When morning came his eye was swollen three times its natural size. He went to see a doctor. The doctor gave him some medicine and told him to remain in a dark room.

Sue was very sorry to see her Papa in distress. Day after day he walked to and fro in pain. Later he became bed-fast. This lasted many weeks.

Kind neighbors called to see what needed to be done. "Never mind about me," said Brother Halverson, "but give Henry a lift in the field or I'll lose my crops."

Weeks passed into months. Sue's Papa still suffered. It now became certain that he had lost the sight of his one eye. The other eye became greatly weakened through sympathy.

Sue and her brothers and Mama fasted and prayed that the other eye might be spared him.

As for Sue's Papa, he endured all with patience and fortitude truly becoming a true Latter-day Saint. He did not complain or revile against his misfortune. In calmness and hope he cheered his suffering family with "As thy day thy strength shall be."

Sue felt that more than ever her father's faith was founded upon the rock. "The rains descended, the floods came, the winds blew and beat upon that house, but it fell not, for it was founded upon the rock.

(To be continued)

Little Hare and the Ant-Man

(A Winnebago Legend)

By Anna Musser

Ma-o-na was the great spirit who made the earth and all the good things in it. But he saw there were many evils in the world—giants and other cruel monsters, so he sent his oldest son to destroy all evil and make the earth fit for mankind.

This son was good-hearted enough and tried hard to do as his father wished. But he was rather stupid and did not succeed very well. So Ma-o-na sent his next son, and then his next. But both these were too war-like and forgot the great mission their father had given them.

Finally the Great Spirit sent his fourth son, Little Hare, or Wash-ching-geka.

The boy lived with his grandmother who was the Spirit of the Earth. Every morning he hopped away to conquer some evil thing, and every night, no matter how far he had been, he came home and told his grandmother about it. He destroyed a cruel gigantic elephant; he changed into small spiders eight blind men who wove great nets in the forest and caught people and animals. But his most dangerous adventure was with the Ant-Man.

This monster lived behind a hill. He would pound on the earth with a great fir-tree till elk and buffalo came to see what was happening. Then he would crush them with the tree.

Little Hare hid in the bushes, watching and planning.

"He has shining armor all over him," thought the little fellow, softly shaking his ears, "so I could not pierce him with an arrow. He is so large that I could never fight him. But his waist—there I know!—his waist is as thin as a hair almost, and I can flow him in two!"

So he ran forward and blew with all his might.



"Little Hare caught hold of the massive trunk and pulled."

The Ant-Man snorted with surprise and wrath; he sent his fir-tree crashing to the earth. Then he rolled away the tree and saw he had crushed just a small furry thing, not big enough to eat. So he picked it up by its long ears and threw it away.

That night the grandmother waited anxiously in the little house.

"Wash-ching-geka," she called again and again.

Then she felt sure he had been killed, so at day-break she set out to find him.

Boom, boom, the Ant-Man was pounding, and when he saw her coming he lifted the tree to hurl it upon her, for he was very hasty.

But she called out to him, "Brother, (she was most courteous) "have you seen my poor Little Hare?"

"No," he said gruffly.

"I thought," she went on, "he might have been annoying you, and you might have killed him."

"Well," he said more politely, for the kind old Earth Spirit was beautiful, "I did kill something yesterday—something very small. I threw it over there."

"That must be my Little Hare!" she exclaimed and ran to the spot pointed out. There lay the poor little fellow in his torn fur jacket. She gently picked him up, and, as she was the Spirit of the Earth, she knew how to heal him.

"I must have been asleep," he said rubbing his eyes. Then he remembered and cried, "O grandmother, the world will never be fit for the men and women and little children while the Ant-Man lives. But who is strong enough to conquer him? I am so little."

"Come home and rest," she advised him. "You are a son of Ma-o-na."

Then Little Hare remembered that it was the Great Spirit who had given

him this work to do, so surely there must be some way to do it.

The next morning the boy ran to the very edge of the world. He had never felt so strong before. There he found the tallest tree that grew, a giant pine named Wa-zi-chunk.

"O Wa-zi-chunk," he called, "I need you today. Let me pull you out of the ground. I will put you back as soon as our work is done."

Wa-zi-chunk nodded his head gravely, and Little Hare caught hold of the massive trunk and tugged until he had pulled it up. Then away he hopped to the Ant-Man's hill.

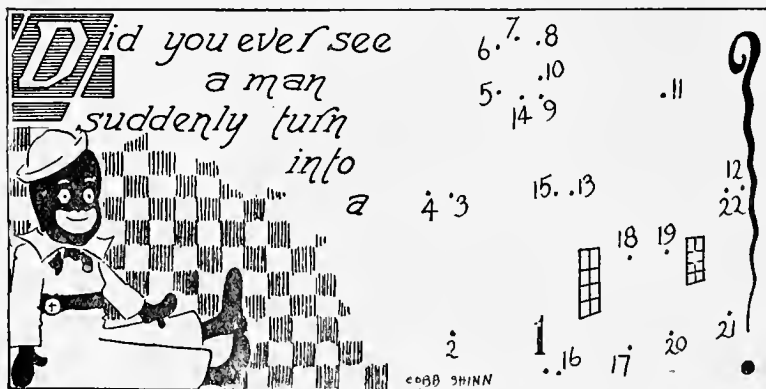
The monster heard him coming, and pounding with his fir-tree, he advanced to meet this bold visitor. But he could hardly keep on his feet, for Little Hare was pounding with his pine-tree and making the earth shake.

Then the little fellow hurled his tree upon the Ant-Man, and as the giant died, small crawling ants, unable to speak or stand upright, came from his body to remind the world of him.

Little Hare hopped solemnly away, set Wa-zi-chunk, the pine-tree back in its place, and then went home to tell his grandmother.

EVERYBODY IN SUNDAY SCHOOL OCTOBER 25, 1925.

Daffodilly Dots



Draw a line from dot 1 to 2, etc. up to 22, and see the result.

Mother Buff's Queer Babies

(Taken from life)

By Mrs. Inez Rich Bennett.

"Come back, come back this instant," called Mother Buff. But her children paid not the slightest attention to her.

Such queer babies they were! Some yellow with black spots, and others almost black with yellow spots. From the moment they were hatched Mother Buff had never been able to quite understand them.

Each morning when she carefully turned each egg over, as all good Mother hens do, she had remarked to herself, that these eggs were somewhat different from those she sat on last year. But last year's hatch had been a queer one too—The eggs had been large and covered with brown spots, and when they hatched the queerest birdies came out of them. But she loved every one of them and cared for them tenderly. She was sure from the very first that they were not chickens. The year before that, she had raised two wonderful broods of dear fluffy chicks, and so was perfectly familiar with babies of her own kind. My, how these babies grew! They became long-legged and awkward and before many weeks they had developed such appetites that they almost ran her legs off trying to keep up with them.

They ate countless grasshoppers and flies, and a queer variety of other foods. At length they developed into, what do you think? Turkeys!

Larger than Mother Buff they became unmanageable. At night they flew to the ridge-pole on the barn to roost, utterly ignoring her protecting wings. Mother Buff watched them anxiously as each one tried, fluttered, tried again and finally reached the coveted perch. At first she was sure they would fall off and get killed, but as she watched for several nights in succession and no harm came to them, she became reconciled to her lot. Marching sedately to the hen-house she

quietly took her place on the roost beside the other hens.

But that was last year. She had so hoped that this year the mistress would give her some more real hen's eggs to hatch.

The mistress was always kind and gentle with her, and when she brought the eggs to put under her, had remarked, "You were such a good mother to the baby turkeys last year, Mother Buff, that I am going to trust these precious babies with you this year." The eggs were almost as large as the turkey eggs, but they had no spots of brown and they were creamy pale green in color.

After setting on them patiently for three weeks she expected them to hatch. Other hens that were set the same day came off their nests in the setting hen coop with broods of fluffy yellow chicks at that time. But not even one egg was pipped under Mother Buff.

Patiently she sat another full week, at the end of which time she was rewarded with seven lovely babies. But such comical habits. These certainly were neither turkeys nor chickens.

The mistress came and carried Mother Buff and her babies down near the pond, where she put them all in a dear little house and gave them some coarse sand and fresh water. The babies all tried to get in the water at once. Several times each day after the first day or two she came to feed them and say fine things to Mother Buff about her babies.

Then it rained! All around the little house were puddles of water. The babies, with glad cheeps ran away from Mother Buff and waddled in the puddles. She had noticed their webbed feet when they were hatched and wondered what sort of chickens had such queer feet. They swam in the puddles and waded in the mud until they were oh! so dirty! Mother Buff scolded and scolded, but they paid not the slightest attention to her. At night they crawled under her and dried themselves near her warm body. Then one

day the sun came out and when the ground was dry again the mistress came and turned Mother Buff loose with her babies. How proud she was as she marched along the edge of the pond, her seven darlings following obediently behind.

She stopped to scratch in the loose earth for worms or bugs. Finding a big juicy angle-worm, she called loudly to her babies to come and enjoy the treat. But they didn't come.

She looked around her but no babies could she see. Then she ran to the pond. Perhaps they had fallen in. The pond was deep and they would surely drown!

Then she saw them swimming serenely a few feet from shore, pecking this way and that in the water at bugs and flies. Then one would dive and Mother Buff was sure it would never come up again. Just as her worst fears were about to be confirmed, up bobbed the missing baby not a bit hurt, in fact it seemed to enjoy it.

Mother Buff ran back and forth along the bank calling excitedly for them to come to her. At first she coaxed pleadingly, then she flew into a rage and scolded them soundly. But all to no avail. They were having a splendid time and didn't intend to come out.

Finally, Mother Buff settled herself quietly on the bank to await developments.

When the mistress brought their dinner and scattered it on the bank Mother Buff called again, and this time they came to her. They ate heartily and then crawled under her protecting wings seemingly repentant for their misbehavior.

After their nap Mother Buff led them up the hill and into the potato patch where she scratched industriously for them. She was going to teach them to be thrifty, and if possible never allow them to go near the water again. But the babies would not scratch. They pecked hungrily at everything she found for them, but their short legs and webbed feet were not made for

scratching and they refused to act.

Well, she would take them across the road to the pasture. The road was muddy, but by carefully picking her way she thought she could pilot them safely across. In the wheel tracks in the road the mud was soft and sticky. When the babies reached this they insisted on paddling up and down in it, delightedly telling their mother how fine it was, and calling to her to come in and enjoy the fun.

Such careless children!

How dirty they were getting. But they didn't care at all. "Come back, come back this instant," called Mother Buff. But the mud-puddle was too inviting.

Poor, kind, Mother Buff tried every persuasion but to no avail. Then a vehicle coming down the road, caused them to run to their mother for safety.

With many coaxings she started back to the little house by the pond. Then—splash—splash—they were all in the water again! She called to them vainly and finally decided to scratch around for herself and await their good pleasure in coming out. They came, but not until nearly dark. Then they crawled under her wings and went to sleep, tired, but happy little ducklings.

They had not meant to worry kind Mother Buff, but Mother Nature had whispered in each tiny ear and told them what their webbed feet were for and they just had to run for the water.

Such fine times they had in the pond every day! Wonderful summer sunshine played on their backs and the water bugs were so delicious. Mother Buff stalked back and forth along the bank, keeping guard and scratching for worms and bugs for herself.

When someone came and scattered food on the bank and called to them, they soon learned to come out of the water and hungrily gobble up every morsel.

How they grew! In almost no time at all, they were able to care for themselves and only came to Mother Buff to be covered by her warm feathers as night came on.

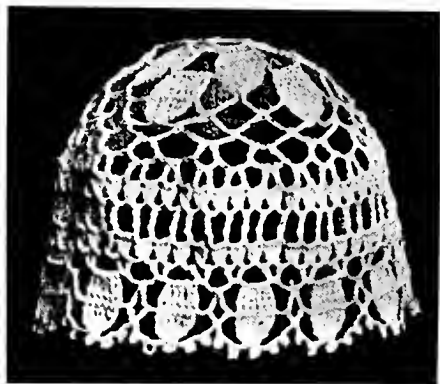


Forest Fire Drives Grizzly Monarch to Water

By Francis Dickie

The summer of 1922 was the worst year in recorded history of the greatly timbered Province of British Columbia, Canada. Fourteen hundred fires raged at one time. The loss of deer, grouse, coon and other wild animals is incalculable. Even the big grizzlies were inconvenienced, for in late summer they leave their high snowy levels and come down to lakes creeks and rivers to feed on the salmon going up to spawn which they flip out of the water with great dexterity. One mighty monarch was so engrossed in fishing, a forest fire caught him and forced him to take to the lake, and so was made possible this rarest of photographs, the shyest of wild animals caught in an unnatural element. A boat put out from the safe shore and after much dodging about got the grizzly in the right pose.

each group. 4th R: 8 dtr to point in each group, and 8 dtr in space, 10 ch between each group. 5th R: 8 dtr to point in 8 dtr groups and dc in each 10 ch, with 10 ch between each. 6th R: Dc to each space with 10 ch between. 7th R: 2 tr to each space, with 5 ch between each tr. 8th R: 2 tr to each space with, 3 ch between each tr. 9th R: 3 tr point to each space with 2 ch



The Juvenile Crochet Lessons

By Mrs. S. A. Bywater

(Photos by Alseen Studio)

DOLL CAP

Ch 20, join in ring, 25 dc in ring. 2nd R: ch 10, miss 4, dc in next st; 5 times, sl st to 3rd st of ch. 3rd R: 8 dtr to each space with 10 ch between

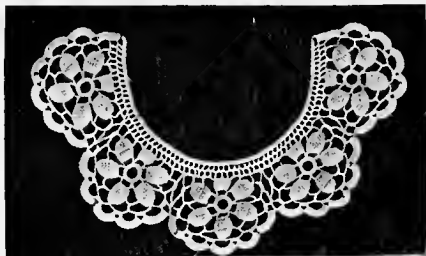
between each point. 10th R: 1 dtr to each space with 2 ch between. 11th R: 3 tr point to each space with 2 ch between each point. 12th R: 6 dtr to every other space, and 1 dc in the other spaces, with 5 ch between each. 13th R: 6 dtr point in 6 dtr, ch 4, sl st in point for picot. Ch 5, sl st in 3rd of this ch for picot, ch 2 a tr in each space (knit off together), ch 5, sl st in 3rd for picot, ch 5, another

picot, ch 2 join to next point with sl st the w picot.

Crochet cotton No. 50. Fit 11 inch doll head.

MEDALLION EDGING FOR COLLAR

Make same as edging, desired length—finish ends same as bottom edge.



Top edge: Tr to each space, with 2 ch between each tr. 2nd R: 3 dc between each tr.

Uncle Bob-Tail

By Geneva W. Richardson.

"Goody, goody!" squealed little mousie Spry and little mousie Sly ran to meet their uncle Bob-tail and beg him to tell us another story like he did last Sunday."

Both mousie Spry and mousie Sly ran to meet their uncle Bob-Tail and beg for the story. He led them over to a nice snug corner under the cupboard as he said, "Well, my mousies dear, I've told you lots of stories but you always want another one."

"Of course we do, 'cause you tell such good stories," said mousie Spry.

"Well, suppose I tell you a story about myself today. I believe I'll tell you why everyone calls me uncle Bob-Tail."

"O, we know why," cried mousie Sly. "It's because your tail is so short."

"That's right, but I'm going to tell you why my tail is so short."

"Oh!" said mousie Spry and "Oh!" said mousie Sly.

"Once upon a time," began Uncle Bob-Tail, "when I was just a teeny-

weeny mousie my mother told me to stay home and be a good mousie while she went over to a neighbors. I wanted to go, too, but she said, "No, you are too young to go visiting and besides if you leave the nest the old grey cat might catch you or you might run into a trap." Now I didn't even know what a trap was but I knew what the old grey cat was and I was afraid of her so I told mother I'd stay home.

I tried to go to sleep so the time would pass quickly, but just as my eyes were almost shut a big, big man came into the room and stooped down by the flour sack and I saw him put something right down behind it. Then he went away; but I was a curious mouse and wanted to know what he had put behind the flour sack. And then I smelled cheese!"

"O, O," cried mousie Spry and mousie Sly. We like cheese!"

"Yes, and so did I and I just knew that big man had put some cheese behind the flour sack and I wanted some. My, how hungry I was! I thought I could run over and see if it was cheese and mother would never know it. I crept out of the nest and over to the flour sack and then I heard something come into the room. I looked back and there was the old grey cat. O, how frightened I was, and how fast I ran to hide behind the flour sack! But snap! Something had me by the tail. It was a trap! I was so anxious to get away from the cat that I kept on running, but the trap couldn't go down the hole. I ran in and so it pulled my tail off. When mother came home and called me I crept out of the hole a very frightened little mouse with a very sore bob-tail. And so my name has always been Bob-Tail. Now mousie Spry and mousie Sly, your mother is calling you, so if you think anything of your nice long tails go to her at once and always remember to obey her."

Mousie Spry and mousie Sly both wiggled their long tails and then ran to their mother.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Fourth of July Accident

One day Ralph Brown and George Westcott were talking together. Ralph's father was a poor man and George's father was a sick man.

"Just think," said George, "next week is Fourth of July. Are you going to have any firecrackers?"

"No," said Ralph, "I'm saving up all my money to buy a chicken for dinner. Mother thinks firecrackers are too dangerous and we are too poor anyway."

The Fourth of July came and George and Ralph were up early. George had firecrackers but Ralph didn't. Ralph's family had chicken for dinner and after dinner they all went to the parade.

But a sad thing happened to George. He lit a giant firecracker and set it down. It did not go off at once but just as George walked up to it to see what was the matter it went off.

When George awoke he found himself in bed with his hand and arms all bandaged up for they had been burned.

When Ralph came over the next day he found George in bed. He said, "I

went to see the parade and I also had chicken for dinner."

"Yes," said George, "but it sure pays to be careful."

Age 9.

Ruth Davis,
Susanville, Calif.



Photo by Fae Davis,
Age 13. Venice, Utah.

A True Story

One Sunday morning last summer, my girl friend and I got up early and were all ready for Sunday School by nine-thirty. We started before the rest of the family so we could be early, for the Church house was about two miles from where we lived. We cut through the fields because it would be closer to the Church house than going around the road.

Pretty soon we came to a field where they were irrigating but we didn't see the water in time, so down we went in mud up to our ankles. We had our best slippers and stockings on so they were all muddy then. We didn't want to go on to Sunday School looking like that so when we came to a ditch it was near the main road. But we guessed that every one had already gone. So we sat down by the ditch and took off our shoes and stockings, washed them and put them on the fence to dry.

Just as we had hung them out who should come along but some people. They certainly did laugh when they saw us.

It took about an hour it seemed, for them to dry. But when they did get dry we put them on in a hurry and went on to Sunday School. We got there in time to hear the teacher tell a story.

We never have cut through fields in irrigation time again and guess we never will.

Age 12.

Lillian Quist,
Roseworth, Ida.

The Song of Love

Hark! List to the songs of love, dear,
As it rings through the world today;
It seeks out the troubled and weary,
dear,
And softly, we hear it say,

Awake, ye slumbering mortals,
Look not ye sad nor mourn;
Arise, and greet at the portals
Thy God, at the dawn of morn.

And so if in life we meet, dear,
Trials that we cannot endure,
Just hark to the song of love, dear,
And the burdens our Savior bore.

Age 15.

Elva Anderson,
Pleasant Grove, Utah.



Drawn by Florence Crane,
Age 16. No. 2, Oakley, Idaho.

Disobedience Doesn't Pay

Jimmy had to carry all of the water that his mother used. The river, which he carried it from, was about a hundred yards from the house. Jimmy was sitting on a chair when he noticed the water buckets were empty. Quick as a flash he ran and hid. Soon he heard his mother calling him, but he didn't move because he thought she wanted him to carry water. He looked out of his hiding place and saw his mother going in the house carrying some water with her. Then Jimmy went to the house saying, "That's one time I was very lucky."

When he reached the house his mother said to him, "Why Jimmy, I have looked all over for you. I was going to let you go to the picture show, but I couldn't find you."

Jimmy said to himself, "This is the last time that I will ever disobey my mother."

Age 13.

Arthur Hansen,
Boundary Creek,
Alberta, Canada.

Running from the Blackfeet

One day as seven-year-old Jimmie was rambling over one of the trails he knew so well, he was surprised by a strange sound. He wheeled sharply and there about five yards behind ran a young couple. One was an Indian girl, the other a white boy.

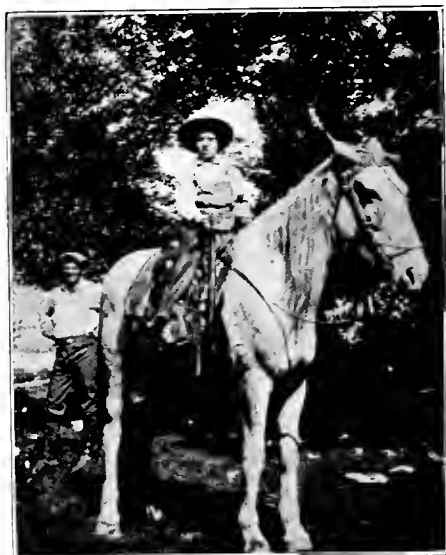
They told Jimmie that they were chased by a band of whooping warriors. This young man had been captured while the girl assisted in his escape. Jimmie led them to his mother's small log cabin. Here the four knelt and repeated a somewhat hurried prayer. Then Jimmie's mother packed some food and they, mounted now on horses, started their dangerous journey.

Jimmie led them by an impulse to the left. They had not gone far when they heard the blood-curdling yells of the Indians. Each one breathed a silent prayer for safety. Soon they

came in sight of a cave which had a very small opening. They crawled in and were saved. They then knelt down and thanked their Preserver.

Age 11.

Helen Steele,
Hillspring, Alberta.



BURNIS R. FINLINSON

Age eight, on the pony he rode four and one-half miles to school at Leanington, Utah and was never absent or tardy a day during the school year.

Photo by Lorna Nielson,
Oak City, Utah.

Age 14.

Bird Language

Mister Blue Bird was sitting on a vine
Looking oh! so handsome and fine;
Though he had no stockings nor shoes
Bird language was all that he'd use.

Miss Robin came hurriedly along
With her merry chirp and song.
It seemed as though she had some news
But bird language was all that she'd use.

Together they stood a talking hand in hand

But you see I could not understand;
I got rattled and confused
For bird language was what they used.

Age 9.

Lillian Bunderson,
St. Charles, Idaho.



Photo by Ruth Christofferson,
Age 10, Lehi, Utah.

Table Mountain

As you know, Table Mountain is in South Africa. It was named Table Mountain because the top is very nearly level. The slopes of the mountain are covered with pine trees, and in a few places are the Silver-Leaf trees. The Silver-Leaf tree is grown in South Africa only. At the foot of one side of the mountain, you view the sea, and on the other side you see fields of Arum Lilies, commonly called, "Pig Lilies." There is a gorge or creek up the mountain, which is called Skeleton Gorge. As you near the foot of this gorge, it looks simply beautiful. The high rock wall on either side, is covered with lovely ferns and little wild flowers. There is also a little stream running through the gorge. It is very cool here, and there is always water trickling down the sides, and dropping from the overhanging rocks.

The two reservoirs, which supply

Cape Town with water, are on Table Mountain; one on the top, and the other on the slope facing Cape Town.

Wynberg, which is a suburb, also has a reservoir on Table Mountain.

The most wonderful thing about Table Mountain, and which everybody talks about, is the clouds. The clouds float over the mountain, and hang over the sides, just like a table-cloth. You can still see Table Mountain, when you are over fifty miles distant. It is about three thousand, three hundred and sixty-five feet high.

Age 15. Olive Walsh,
Main and Grove Rds., Cumorah,
Mowbray, C. P., South Africa.

All Through the Year

When the buds peep forth from their
winter beds,
And the bushes and trees shake the
snow from their heads,
Then all the little creatures sing,
" 'Tis spring, 'tis spring."

In the summer when the flowers are
out,
The little birds and creatures shout;
From morn till night,
With great delight.

But when the flowers to sleep go down,
And the beautiful leaves on the trees
turn brown,
We know that autumn is here once
more,
With pumpkins in rich store.

And then when Autumn has fled and
gone,
And the birds no more sing their happy
song,
Let us sing as the fire up the chimney
flares,
'Tis winter, 'tis winter, who cares,
who cares?

Age 12. Mildred Jimason,
808 W. Mill St.,
Bloomington, Ill.

A Brave Dog

A great black monster swept around the curve. There on the track sat Baby Belle. She was playing with her dollies. Down in the meadow the birds sang happily, the horses were running and jumping, the cows and horses were grazing peacefully, nobody knew the danger but a dog, named Rover. He was Baby Belle's own dog. He had saved her life once before. I wonder if he'll rescue her now! Rover saw the danger and barked sharply at Baby Belle, but she didn't notice him.

Just as the train was about upon her, Rover ran in front of the train. He caught hold of Baby Belle and swung her off the track. But before Rover could get off the great engine had crushed him beneath the wheels. Rover had saved Baby Belle but while doing so had met death himself.

Age 11.

Mary Oram,
Elberta, Utah.

Years rolled by, and they continued
Building homes and churches grand,
But the most wonderful of all
Is the temple of the land.

Age 11.

Elaine Brimhall,
Santaquin, Utah.



Photo by Lynde Stott,
440 8th Street, Douglas Ariz.
Age 8.

The Pioneers

From their homes and friends and
loved ones,
Came the tired pioneers,
Seeking for a place to worship,
Worship God without a fear.

On they came, toward our mountains,
And their leader turned his face,
Looking out o'er sandy deserts,
Said to all, "This is the place."

And they built a little village,
And they worked and worked and
worked,
And they prospered, 'yes they prospered.
For they never, never, shirked.

Then there came a day of sorrow,
When the crickets ate their crops,
But there was great joy followed,
When the sea gulls came in flocks.

























Honorable Mention

Mary Anderson, Cardston, Alberta, Can.
Robert Barnes, Salt Lake City, Utah.
Shirley Bartlett, Tridell, Utah.
Gladys Bergener, Logan, Utah.
Spencer Brinkerhoff, Huntington Park,
California.
Lillian Bunderson, St. Charles, Idaho.
Adell Burnham, Redmesa, Colorado.
Ruth Chantrill, Newdale, Idaho.
Phyllis Elwood, Cache Junction, Utah.
Merrill Follett, Hayden, Arizona.
Arnold Friberg, Phoenix, Arizona.
Lucy H. Hill, Wellsville, Utah.
Alice Isom, Hurricane, Utah.
Dortha Lund, Rigby, Idaho.
Winona Lund, Rigby, Idaho.
Eliza Lundberg, Tremonton, Utah.
Verda Nelson, Pleasant Grove, Utah.
Lydia Osguthorpe, St. Anthony, Idaho.
Emma Robertson, Richmond, Virginia.
Ione Rogers, Tucson, Arizona.
Hattie Sheldon, Centerfield, Utah.
Aileen Vane, Springville, Utah.
Clea May Weekes, Thornton, Idaho.








Mr. Mixie Magpie.






X.






"I'M tired of playing round this ,," said Buzz. "A real  has to live in the woods most of the time." "Oh, I should love to live in the woods most of the time!" replied Bobette. "I love the pine- and the oak- and the little  and , but we must never go into the woods without a grown-up person." "All right! stay in the  if you are afraid, but I am Hiawatha, and I am going to shoot some  and  for our supper," said . Then  hopped up and down. "If you go to shoot , I'm going, too. You might really hurt one and I should have to take care of it." "Hm! you are not much of an ,," laughed , "but come along if you want to!" "Let's not go far beyond the ,," said . But  was a long way ahead of her. "I saw a brown  with a white ,," he called back. "Here is a blueberry- with great big !" cried . But  wouldn't stop, so .



ran after him. All at once he stood stock still. "Sh, sh! See the  , Adjidaumo!" Over their heads on the branch of an oak- ran a pretty little grey  sat down and pulled  beside him. They sat in a bed of shiny green  and Bobette discovered red  among them. "Checkerberries!" said  ; "they're

good to eat!" It seemed only a few minutes before that whole afternoon was gone and there was no more sunshine in the woods. "It's late! Let's go home, Buzz!"  started to run ahead this time. "That's not the way," called  . "It's the way to the  ," said  . "No, it is n't, either!" "Oh dear, dear! We're lost!"  began to cry.















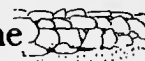









"Put me to bed! Good-night!" called a squeaky voice.  fluttered nearby. Both little  ran after him, but Mixie would n't wait. He fluttered ahead until they came to the  . "Oh! you dear Mixie!" cried Bobette, "if it hadn't been for you, we'd have been lost!" "H'm!" said Buzz, "maybe we would have been late for supper!"










Mr. Mixie Magpie.






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Just for a Second

"Is this a second-hand shop?"

"Yes, sir."

"Well, I want one for my watch."

Just Silliness

Pish: "I can't see my hand in front of my face."

Tush: "Good heavens, Whazzamatter?"

"Tisn't there!"—Stanford Chaparral.

An Optimist

Ding: "What did your wife say when you got home last night?"

Dong: "She never said a word. And I was going to have those two front teeth pulled, anyway."—Oilpull Magazine

Didn't Want to Drag It

The young lady entered the poultry shop, and rapped smartly on the counter. "I want a chicken," she said.

"Do you want a pullet?" asked the shop-keeper.

"No, I want to carry it," answered the housekeeper.

A Good, Long Kick

"You are an hour late this morning, Sam," said an employer to his colored servant.

"Yes, sah, I was kicked by a mule on my way, sah."

"That oughtn't to have detained you an hour, Sam."

"Well, you see, boss, he kicked me de other way."

Handsome But Tough

He had not been long in the Navy, and while abroad he had sent his mother a beautiful, gaily plumaged parrot.

A few months later he was home at the old country cottage on leave, and while at tea, not noticing the parrot he asked his mother how she liked the bird.

"Well," replied the dear old soul, "it was a real handsome bird, but, by gum, it was tough."

A Needed Comfort

"Mary, I'm thinkin' er marryin again. Them pore cows uv mine 'aven't known the touch uv a woman's 'and since Martha died."

Testing His Will Power

Farmer: "What are you doing in the orchard?"

Boy: "Nothing, sir!"

Farmer: "Aren't you trying to steal some apples?"

Boy: "No, sir; I'm trying not to steal 'em."

Don't Try It

Art: "What's all the noise down there?"

Dart: "Fella turned a corner!"

"Well?"

"There wasn't any corner."—Penn Bunch Bowl.

Oh, What Jimmy Got

"Why, pa, this is a roast beef!" exclaimed little Jim at dinner one evening when Mr. Brown, a guest of honor, was present.

"Why, you told ma this morning that you were going to bring an old mutton-head home for dinner this evening!"

A Musical Burglary

The young man paused attentively in the act of removing his coat, and glanced towards the hostess.

"It's my daughter breaking into song," she exclaimed proudly

"Yes, she sounds as if she were breaking in, as she obviously cannot find the key," came the cynical reply.

Not Built That Way

The prosecuting attorney was examining a negro witness.

"Now Mose," he said, "tell us what you know about this fight."

"Well, boss, I think—"

"Never mind what you think; just tell us what you know."

"But, boss. I ain't no lawyer. I can't talk without thinkin'."

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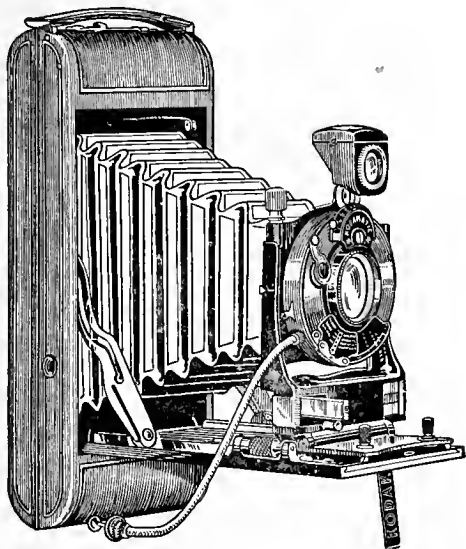
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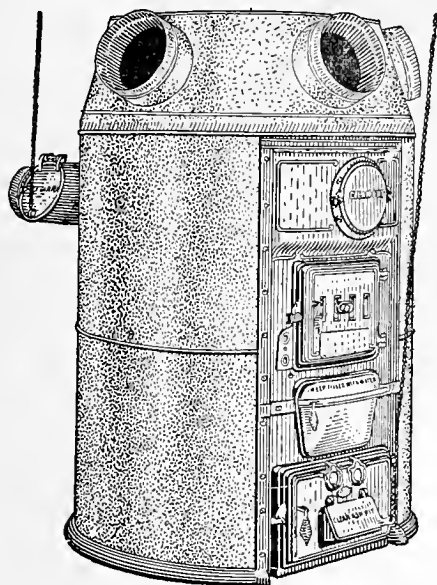
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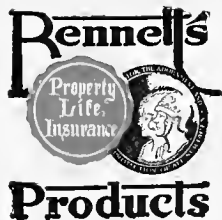
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